ARTICLE I.

GRAMMAR

OF THE

MODERN SYRIAC LANGUAGE,

AS SPOKEN IN

OROOMIAH, PERSIA,

AND IN

KOORDISTAN.

BY

REV. D. T. STODDARD,

MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

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INTRODUCTORY REMARKS.

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IT is an interesting fact that, although the Nestorians of Persia have for many centuries been conquered and out-numbered, and have had very little share in civil affairs, and their brethren in the Koordish Mountains have enjoyed only a doubtful independence, they have preserved to the present time a knowledge of their vernacular language. In Persia, most of the Nestorians are indeed able to speak fluently the rude Tatar (Turkish) dialect used by the Mohammedans of this province, and those of the mountains are equally familiar with the language of the Koords. Still, they have a strong preference for their own tongue, and make it the constant and only medium of intercourse with each other. This is the more noticeable, as in modern times, until within a short period, they had no current literature, and the spoken dialect was not even reduced to writing. Their manuscript copies of the Bible and other books were very scarce, and were carefully hid out of sight, covered with dust and mildew. Very few, if any, except the clergy, aspired to be readers, and still fewer were able to read with any degree of intelligence.

The first attempt worthy of record to reduce the Modern Syriac to writing, was made by Rev. Justin Perkins, a Missionary of the American Board of Commissioners for Foreign Missions, at Tabreez, in the winter of 1834–5, in connection with the study of the language, under the instruction of the Nestorian Bishop Mar Yohannan.

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836, after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys

from the city attended. They all took their stand in a semi-circle around the manuscript card suspended on the wall, which Priest Abraham with my assistance had prepared; and as they learned their letters and then began to repeat a sentence of the Lord's prayer, for the first time, with a delight and satisfaction, beaming from their faces, equalled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."—*Residence in Persia,* p. 250.

In another connection, Dr. Perkins, speaking of the preparation of the cards for that missionary school, says: "There was no literary matter for its instruction and aliment, save in the dead, obsolete language. I therefore immediately commenced translating portions of the Scriptures from the Ancient Syriac copies, by the assistance of some of the best educated of the native clergy. We first translated the Lord's prayer. I well remember my own emotions on that occesion. It seemed like the first handful of corn to be cast upon the top of the naked mountains; and the Nestorian priests who were with me, were themselves interested above measure to see their spoken language in a written form. They would read a line and then break out in immoderate laughter, so amused were they, and so strange did it appear to them, to hear the familiar sounds of their own language read, as well as spoken. We copied this translation of the Lord's prayer on cards for our classes. Our copies were few. We therefore hung up the card upon the wall of the school-room, and a company of children would assemble around it, at as great a distance from the card as they could see, and thus they learned to read. We next translated the ten commandments, and wrote them on cards in the same way, and then other detached portions of the Word of God; and thus continued to prepare reading matter by the use of the pen, for our increasing number of schools, until the arrival of our press in 1840. This event was hailed with the utmost joy by the Nestorians, who had long been waiting for the press, with an anxiety bordering on impatience; and it was no less an object of interest and wonder to the Mohammedans. They too soon urgently pressed their suit, that we should print books for them also; and a very respectable young Meerza sought, with unyield-

ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response."

The first printing in the Nestorian character was an edition of the four Gospels published by the British and Foreign Bible Society in 1829, the type being prepared in London from a manuscript copy of the Gospels obtained from Mar Yohannan, by the eccentric traveller Dr. Wolff, several years before, and taken by him to England for that purpose. This volume is all that has ever been printed in the modern language of the Nestorians, otherwise than by the agency of our mission-press, with the exception of one or two small Papal tracts, published a few years since at Constantinople, with miserable type prepared under the supervision of the Jesuits in that city.

Since the arrival of our press in 1840, it has been busily employed in printing books for the Nestorians, in both their ancient and modern language, mostly in the latter.

Dr. Perkins has furnished the following list of our more important publications, arranged nearly in the order in which they have been issued from the press.

THE PSALMS, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

INSTRUCTIONS FROM THE WORD OF GOD, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

THE ACTS AND THE EPISTLES, in Ancient Syriac. 8vo.

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

A PRESERVATIVE FROM THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH, by Dr. Watts, in Modern Syriac.

AIDS TO THE STUDY OF THE SCRIPTURES, in Modern Syriac. 109 pp. 8vo.

SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

THE GOSPEL OF MATTHEW, in Modern Syriac. 192 pp. 12mo.

Tracts on FAITH, REPENTANCE, THE NEW BIRTH, DRUNK-ENNESS, and THE SABBATH, by Mr. Stocking, in Modern Syriac.

THE FAITH OF PROTESTANTS, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.

SCRIPTURE QUESTIONS AND ANSWERS, in Modern Syriac. 139 pp. 8vo.

First HYMN BOOK. 10 pp. 12mo.

THE DAIRYMAN'S DAUGHTER, in Modern Syriac. 136 pp. 8vo.

USEFUL INSTRUCTIONS, in Modern Syriac.

THE FOUR GOSPELS, in Modern Syriac. 637 pp. 8vo.

THE NEW TESTAMENT, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.

SCRIPTURE HELP OR MANUAL, in Modern Syriac. 192 pp. 8vo.

BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 712 pp. 8vo.

QUESTIONS ON BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 99 pp.

Second SCRIPTURE MANUAL, and a larger HYMN BOOK, in Modern Syriac. 131 pp. 8vo.

THE SHEPHERD OF SALISBURY PLAIN, in Modern Syriac. 70 pp. 8vo.

THE YOUNG COTTAGER, in Modern Syriac. 98 pp. 8vo.

Smaller ARITHMETIC, in Modern Syriac. 24 pp. 8vo.

Larger ARITHMETIC, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.

A GEOGRAPHY, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.

THE LORD'S PRAYER, TEN COMMANDMENTS and CATECHISM FOR CHILDREN, in Modern Syriac. 78 pp. 8vo.

A SPELLING BOOK, in Modern Syriac. 54 pp. 8vo.

THE OLD TESTAMENT, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

SPELLING BOOK, with SCRIPTURE READINGS, in Modern Syriac. 160 pp. 8vo.

THE RAYS OF LIGHT, a monthly periodical, devoted to Religion, Education, Science and Miscellanies. Fourth volume now in progress.

In press, an edition of the NEW TESTAMENT in Modern Syriac, and BAXTER'S SAINT'S REST.

Ready for the press, SCRIPTURE TRACTS, of the American Tract Society, and GREEN PASTURES, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

Our schools have been gradually increasing in number, till the present year. We now have about eighty village-schools and flourishing Male and Female Seminaries. Of course, the number of intelligent readers is rapidly on the increase, and the modern language is assuming a permanent form. It should still, however, be considered as imperfect. It is difficult to give in a precise manner either its orthography, its etymology or its syntax, because the language is not to-day just what it was yesterday, nor just what it will be to-morrow. Until the publication of the Old and New Testaments, there was no standard of usage. It was difficult to say which dialect should have the preference. The same uncertainty in a measure still remains. If we assume that the dialect which is nearest to Ancient Syriac should be the standard, this will necessarily be unintelligible to a large portion of the people. We generally use the language in our books which is spoken on the plain of Oroomiah, unless there are obvious reasons for variation in a particular case.

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1840. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

Much time has been bestowed on the preparation of the following grammar; although, as it has been written with indifferent health and amid the pressure of missionary duties and cares, it has not been subjected to so thorough revision as it would have been under other circumstances. The Syriac has been written by Deacon Joseph, our translator,

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* Mr. Holladay has kindly consented to superintend the printing of this grammar.   COMM. OF PUBL.

who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

My design has been to trace up the language, as now spoken, to the Ancient Syriac, and I presume no reader will complain of the frequent references made to Hoffman's large and valuable grammar. As some may find occasionally Ancient Syriac words written in a manner different from that to which they are accustomed, it may be well to suggest that the Syriac of the Jacobites, which has generally been the Syriac of European grammars, differs somewhat from the Syriac of old Nestorian books. The latter are of course the standard with us.

It may seem unnecessary to some to link in the Hebrew with the Modern Syriac, and I have had myself many doubts about the expediency of doing it. But, considering how many Hebrew scholars there are in America, who would take pleasure in glancing over the following pages, and how few of them are at home in Ancient Syriac, it seemed to me not inappropriate to adopt the course I have. The references to Nordheimer's Hebrew Grammar certainly add little to the size of the work, even if they do not at all increase the interest of the reader.

Every thing serving to develop the Ancient Aramean of these regions is worthy of investigation. And it has occurred to me, as not at all unlikely, that the Nestorians use many words, and perhaps grammatical forms, in their daily intercourse, which have never found their way into grammars and lexicons, and yet are very ancient, and owe their origin to the Aramean, which was once so extensively spoken in Persia and made even the court-language.—Ezra 4 : 7, 8.

I at first designed to give in an appendix an outline of the Jews' language as now spoken in this province. It is nearly allied to the Modern Syriac, and Jews and Nestorians can understand each other without great difficulty. But whether these languages had a common origin, within the last few centuries, or whether they are only related through the Ancient Syriac and Ancient Chaldee, we have not yet the means of determining. The discussion of this subject, which is necessarily omitted now, may be resumed hereafter.

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

ORTHOGRAPHY AND ORTHOÉPY.

THE ALPHABET.

The letters of the alphabet are the same in number and bear the same names as in the Ancient Syriac, and generally have the same power. New forms, however, have been given to ‎ܠ‎, ‎ܘ‎, ‎ܟ‎ and ‎ܫ‎, as will appear by the following table.

Initial.	Medial.	Final.	Initial.	Medial.	Final.
‎ܐ‎		‎ܠ ܠ*‎	‎ܡ‎		
‎ܒ‎			‎ܢ‎	{ Before final ‎ܠ‎ } sometimes	‎ܢ‎
‎ܓ‎	‎ܓ‎		‎ܣ‎		‎ܣ‎
‎ܕ‎			‎ܥ‎		
‎ܗ‎			‎ܦ‎		
‎ܘ‎			‎ܨ‎		
‎ܙ‎			‎ܩ‎		
‎ܚ‎			‎ܪ‎		
‎ܛ‎			‎ܫ‎		
‎ܝ‎	‎ܝ‎		‎ܬ‎		
‎ܟ‎		‎ܟ ܟ‎	‎ܠ‎	{ Before final ‎ܠ‎ } sometimes	‎ܠ‎

The Estrangela is still employed by the Nestorians for the title-pages of books and other occasional uses.

The letters ‎ܕ‎, ‎ܘ‎, ‎ܙ‎, ‎ܪ‎ and ‎ܬ‎, are never united with the succeeding letters. ‎ܗ‎ and ‎ܥ‎ are occasionally written in

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* ‎ܠ‎ is used in some manuscripts as initial, medial, or final. The same may be said of ‎ܠ‎: but ‎ܠ‎ can only be used as a final letter, or at the end of a syllable ; never as an initial letter. ‎ܠ‎ and ‎ܠ‎ are used indifferently according to the fancy of the writer.   A. L. H.

connection with the next letter: ܩ with ܠ and ܗ; ܗ with ܠ, ܐ, ܡ, ܣ and ܟ.

ܓ, ܟ, ܦ, ܐ, ܕ, ܟ, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that ܕ, unaspirated, is written without any point. When aspirated, it is written ܕ̣.

NOTE.—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and *vice versâ*.

ܓ, when aspirated, has nearly the sound of the English *w*, sometimes inclining to *v*, and can hardly be distinguished from ܗ. The latter must, however, be regarded as the weaker consonant. Cases will be mentioned farther on, in which ܓ̣ coalesces with the preceding vowel and loses its power as a consonant.

ܟ, when aspirated, has the sound of *gh* (the Persian غ), and is perhaps more deeply guttural than ܐ̇, which seems to a beginner to resemble it.

ܟ has the sound of the English *j*. Until the last two or three years, we used it also to express *ch*. See ܐ̆.

The aspirated ܦ̣ is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of *th* in *these*, but it is said in one or two cases to have the sound of *th* in *thin*.

ܩ has a more decided and full pronunciation than the English *h*, without approaching in sound to ܚ (*hh*). The latter cannot be distinguished in pronunciation from ܐ̇. Their equivalent nearly is found in the German *ch* (*Bach*)̈.

NOTE.—The Nestorians pronounce ܚ, ܐ̇, ܟ, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is

referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

‎ܘ, used for connecting words and clauses (the Hebrew ‎ו), is pronounced nearly like *oo* in *hood,* but with a more rapid enunciation.

‎ܓ or ‎ܔ is equivalent to *z* in *azure,* or *s* in *pleasure.* These characters are rarely used.

‎ܟ, unaspirated, has often the sound of *k* in *kind,* as pronounced by Walker, a *y* being quickly inserted after *k.*

‎ܟ has the sound of *ch* in *cherry* and *rich.*

‎ܟ is sometimes pronounced like ‎ܡ, when it precedes ‎ܓ or ‎ܦ, e. g. ‎ܩܟܝܬܐ, *a store-room;* ‎ܟܟܕܦ, *to stagger;* ‎ܟܟܕܐ, *lazy;* ‎ܘܟܕܐ, *to swagger,* etc. So in Persian. So in English in the words *imbitter, impatient.* ‎ܡ is also occasionally written instead of ‎ܟ, as ‎ܐܡܟܕܠ, sound being regarded more than derivation.

‎ܠ, ‎ܐ and ‎ܥ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native. We may take as an illustration ‎ܐܝܕܐ, *the hand,* and ‎ܐܝܕܐ, *a feast;* or ‎ܐܠܬܐ, *a fig,* and ‎ܠܝܬܐ, *mud.* The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

‎ܦ has been used more or less to represent the *f* and *ph* of other languages, but, as the Nestorians pronounce this sound with difficulty, and it never occurs in words truly Syriac, we have for some years past dropped it in our books. ‎ܦ coalesces with certain vowels, as hereafter stated.

‎ܥ.—When this letter is used, the syllable fills the mouth, as it were, more than when ‎ܚ is used.

‎ܩ.—A very hard *k,* which can be represented by no analogy in English.

‎ܬ, when unaspirated, is equivalent to the English *t.* ‎ܛ is a harder *t,* and sounded farther back in the mouth. ‎ܬ, if aspirated, has the sound of *th* in *thick.* This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.

VOWELS.

Names.		Notation.	Power.
ܟ݂ܵܡܝܼ	P'tahha	$\overset{\prime}{\overline{}}$	a in hat.
ܘܵܩܦ݂	Zkapa	$\overset{\prime}{\underline{}}$	a in father.
ܘܟ݂ܵܡܵ ܪܚܘܿܩܵ	Zlama (long) $\overline{}_{\prime\prime}$		{ between e in elate and a in hate.
ܘܟ݂ܵܡܵ ܡܸܕܵ	Zlama (short) $\overline{}_{\prime\prime}$		i in pin.
ܕܵܘܵܡܝܼ	R'wâhha	$\overset{\prime}{\bullet}$	o in note.
ܕܵܟܡܝ	R'wâsa	$\underset{\prime}{\bullet}$	oo in poor.
ܣܸܟ݂ܡܝ	Hhwâsa	$\underset{\prime}{\bullet}$	e in me.

NOTE.—The names of $\overline{}_{\prime\prime}$ and $\overline{}_{\prime\prime}$ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call $\overline{}_{\prime\prime}$ hard, the Nestorians follow the usage noted above.

P'tahha has generally the sound of short and close *a*. In the great majority of cases, when a consonant follows it (excepting ܠ, ܗ, ܥ, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. ܗܲܠܹ, *these;* ܓܲܠܠܵ, *a wave;* ܬܪܝܼܨ, *true;* where ܢ, ܠ and ܨ are each doubled.

NOTE 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman's Grammar of the Ancient Syriac, § 17, Annot. 1. Assemann states that in many cases $\underline{\overset{\prime}{\underline{}}}$ is followed by a dagheshed letter, but this is not the usage now, except in ܬܲܡܕܹܡ and ܢܘܼܓܕܹܡ, and then with questionable propriety.

NOTE 2.—It is perhaps unnecessary to state that ܠ, ܗ and ܥ, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double ܚ and ܗ, and does so constantly, e. g. ܒܲܚܚܘܼܠ, *to envy;* ܡܲܚܚܝܼ, *to make alive;* pronounced respectively *bahh-hhul, măhh-hhee.* So too ܓܲܪܪܝܼܠ, *to wallow;* ܟܲܪܪܵ, *deaf;* pronounced *garril, karra.*

Note 3.—A few words, such as ܣܓܘܡܝ, ܢܐܘܗܢܐ, ܡܠܟܘܬܐ (the first syllable) and ܥܕܢܐ, derived from the ancient language, are exceptions to the above rule. The sound of ⟶ in these words is like that of ⟂, and the following consonant is not doubled.

P'tahha is lengthened, when followed by ܐ, ܗ or ܠ, as in the second syllable of ܡܠܟܘܬܐ, where ⟶ is to be pronounced like ⟂. So in ܒܗܪܐ, *light;* ܕܪܥܢܐ, *an arm;* ܥܠܡܢܐ, *a serf.*

Sometimes the sound of ⟶ in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short *u,* e. g. ܐܘܬܪܐ, pronounced *ŭthra* or *ŭtra.*

Zkapa has properly the sound of *a* in *father,* but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have ܒܣܡܝܢ, *I may heal;* ܗܘܐ, *I may be;* ܩܪܐ, *I may read* or *call,* although in the first ⟂ has nearly the sound of *e* in *met,* in the second, the sound of *a* in *father,* and in the third, the sound of *a* in *ball.*

Note 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the more elegant pronunciation of ⟂. So far as we know, this vowel is never pronounced by them as long *o.*

Note 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, ܗܘ and ܗܝ, have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Anc. ܩܕܡܐ, ܩܕܡܬ, Modern ܩܕܡܐ, ܩܕܡ.

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before

we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

The varieties in dialect present another obstacle not easily surmounted. As familiarity is acquired with the language spoken, in all the dialects, reasons are often found for changing orthography which was supposed to be definitely settled.

Long Zlama.—The sound of $\overline{\tau}$ is not exactly that of long *e*, nor of long *a*, but something between these sounds, approaching a little nearer to that of *e* than of *a*.

Short Zlama.—This vowel, though generally *ĭ*, sometimes approaches in sound to *ĕ*. When followed by ܠ, its sound resembles $\overline{\tau}$, e. g. ܟܡܫܡܥ, hear.

The same rule which has been mentioned for the doubling of a consonant after $\overline{\tau}$, applies also to $\overline{\tau}$. Thus in ܕܒ݁ܐ, *a bear*; ܣܘܣܐ, *a hoof;* ܬܢܢܐ, *smoke;* the ܒ, ܣ and ܬ, are respectively doubled in pronunciation. The fact that the daghesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

It may be well to state, under this head, that ܩ, ܡ and ܠ occasionally admit of daghesh forte in the Ancient Syriac, after a short vowel, but not ܒ.

R'wâhha.—This is long *o*, but is often undistinguishable in pronunciation from ܘ, which has the sound of *oo* in *poor*, but at times inclines also to the sound of long *o*. When $\overset{\prime}{\tau}$ precedes, ܘ should follow; when $\overline{\tau}$ precedes, ܘ should follow.

Note 1.—As the Nestorians generally use ܘ and ܘ, especially in the neighborhood of Mosul, there is no doubt that the former corresponds to ֹ in Hebrew, and the latter to ֻ.

Note 2.—Unlike ו in Hebrew, ܘ is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of ܘ in *hhwâsa.*

Note 3.—Hoffman, § 13, 4, speaks of these vowels as sometimes *ŭ*, but the Nestorians know no such usage. In the examples he adduces, ܟܡܐ, ܐܣܘܬܐ, ܣܠܘܬܐ, ܩܛܘܠܐ etc., the sound is as given above.

Hhwâsa.—This is in sound like a very long *e* in English. The ـ has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (*y*) and a fulcrum for hhwâsa, e. g. ܣܒܝܠܐ, *thought,* pronounced *hhēyal;* ܕܝܢ, *of us,* pronounced *dēyan.* The word ܐܝܬ, in which the etymology is preserved, is sounded thus: *ĭt.* In the perfect participle feminine, 1st Class, we have, for example, ܓܕܝܠܬܐ, *braided,* pronounced as if written ܓܕܝܠܬܐ. And so of similar cases.

NOTE 1.—After —̣, ـ is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write ܗܘܝܬܘܢ, *you may be,* for ܗܘܝܬܘܢ; ܚܙܝܬܘܢ, *you may see,* for ܚܙܝܬܘܢ, etc. But ܚܢܢܝܐ and some other words transferred from Ancient Syriac, retain their original form.

NOTE 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e. g. ܕܒܠܒܗܘ, *that in his heart,* pronounced *d'b'libboo.* In a few cases the mark called in Ancient Syriac ܡܕܓܠܢܐ and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing ܝܩܕܢܐ, fuel, *yakdana,* but, as a matter of course, *yek'dana.* So ܝܥܩܘܒ, *ya'cobh.* Compare the Hebrew יַעֲקֹב.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class " inter absurdos " any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.

MODIFICATION OF VOWEL-SOUNDS.

The letters ܣ, ܠ, ܠ, ܥ and ܗ, and, to a considerable extent, also ܕ, ܨ and ܨ, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short *u*, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that *ā=a* in *hate; â=a* in *saw; a*, without a mark over it, *=a* in *father; ă=a* in *hat; ee*, at the end of words, *= ̟*. In some cases *̟* may more properly be represented by simple *e*. *ē=ܪ*.

1. These letters with *̟*, ܣܡܫܝ, *fifty*, pronounced *hhŭmshē;* ܠܟܕܝܟ, *tŭrtŭm*, to murmur; ܟܡܢ, *ŭmmăn*, with us; ܡܚܣܛܪ, *mŭstar*, a ruler for parallel lines; ܢܩܟܐ, *nŭkka*, a whale. Also with ܨ and ܨ : ܡܚܡܛܝ, *mŭmtē*, let them cause to reach; ܡܕܝܡ, *Mŭryam*, Mary.

2. With *̍*, ܣܓܕܐ, *hhŭdrit*, thou mayest walk about; ܬܒܛܢ, *bŭtna*, she may conceive; ܐܘܟ, *ēwŭkh*, we are; ܡܕܐ, *Mŭrya*, the Lord; ܩܕܝܢܐ, *kŭr'yana*, a reader.

These letters very often give *̍* the sound of *â*. Thus we have ܣܚܛܝ, *hhâtee*, he may sin; ܛܫܐ, *tâshee*, he may conceal; ܐܠܘܠܐ, *âloola*, a street; ܨܦܐ, *sâpee*, he may strain; ܩܪܐ, *kâree*, he may read; ܪܡܐ, *râma*, high.

3. With *̠*, no effect is generally produced.

4. With *̠*, the vowel sound is in most cases *ŭ* : ܣܓܠ, *hhŭshlē*, I went; ܦܠܛ, *pâlŭt*, he may go out; ܥܣܪܐ, *ŭsra*, ten; ܡܨܪܝܢ, *Mŭsreen*, Egypt; ܩܡܓܕܠ, *p'kŭdlee*, he com-

manded; ܪ̈ܡܠܐ, *rŭmlee*, he rose; ܬܘܡܡܐ, *toomŭmma*, com-
pleted. But ܠ following ‑ܳ‑, lengthens it into ‑ܴ‑.

5. ܘ and ܐ are affected rarely, if at all.

6. ܝ is in many cases unchanged. When, however, these
letters are followed by ܘ or ܝ coalescing in the preceding
vowel ‑ܶ‑ (see next section under ܘ ‑ܶ‑), the vowel-sound is
not generally a simple one, as in other cases, but resembles
the sound of *ei* in *height*, e. g. ܛܝܪܐ, *teira*, a bird; ܥܝܢܐ,
eina, a fountain, an eye; ܩܝܣܐ, *keisa*, a tree. So with ܡ:
ܩܝܡܬ, *keimat*, a price; ܛܝܢܐ, *teina*, mud.

FURTHER MODIFICATION OF SIMPLE VOWELS.

1. ܒ ‑ܰ‑.—P'tahha followed by ܒ has the sound of *ō*, e. g.
ܙܘܢܐ, *zōna*, time; ܓܘܪܐ, *gōra*, a husband.

2. ܘ ‑ܰ‑.—P'tahha followed by ܘ does not often occur;
never in our more recent books. But, wherever found, it has
nearly the sound of *ō*, e. g. ܛܘܛܫܘܢ, *totishoon*, search ye,
now written ܛܘܛܫܘܢ. See ܒ ‑ܰ‑.

3. ܝ ‑ܰ‑.—This has in general the sound of *ey* in *they*, e. g.
ܐܝܓܐ, *eyga*, then; ܐܝܢܐ, *eynē*, which of the two; ܒܝܬܐ, *beyta*, a
house; ܠܝܠܐ, *leylee*, the night; ܫܝܢܐ, *sheyna*, peace. Excep-
tions, for the sake of etymology, are ܐܝܟܐ, *where*, pronoun-
ced *ēka;* ܠܝܬ = *lĭt*, there is not; ܐܝܟ = *akh*, as. ܦܝܬܚܐ,
a capital city, is pronounced nearly *peitahht*. Compare also
what is said above of ܡܝ, ܛܝ, etc., followed by ܝ.

4. ܦ ‑ܰ‑.—P'tahha followed by ܦ has a sound varying be-
tween *ow* in *now*, and *ō*, e. g. ܒܢܘܫܘ, *b'nowshoo* or *b'nō-
shoo*, by himself; ܢܘܛܠܐ, *Nowtalē*, Naphtali.

5. ܓ ܝ, ܘ ܝ.—Zkapa before ܓ or ܘ has the sound of ō, and is not distinguishable in the modern from ܓ ܝ, e. g. ܟܳܟܓܘ, ō-dē, they may do; ܟܳܟܓܒ, ō-rē, they may enter; ܢܳܣܘܒ, Yōsip, Joseph; ܠܳܗܘܝ, hōya, she may be; ܓܳܘܙܐ, gōza, a walnut; ܕܳܘܪܐ, dōra, a generation.

6. ܘ ܝ.—Zkapa before ܘ has the sound of ey in they, and often does not differ from ܘ ܝ, e. g. ܗܳܘܝܐ, weyta, being; ܩܪܳܝܬܐ, kreyta, reading. In such cases, ܘ may also have a vowel of its own, and be sounded like our y, e. g. ܟܣܝܝܬܐ, k'seyyatee, covers.

7. ܓ ܝ, ܘ ܝ, ܩ ܝ.—Short zlama before ܓ, ܘ, or ܩ, has a sound nearly like that of ew in Lewis, e. g. ܕܒܫܐ, honey, not exactly divsha nor doosha; ܬܒܢܐ, straw, not tivna nor toona; ܐܘܩܝܢܘܣ, the ocean; ܩܘܪܝܢܝܐ, a Cyrenian; ܩܘܦܪܘܣ, Cyprus; ܣܘܪܗܒܐ, quick, etc.

8. ܘ ܝ.—This has been alluded to in a preceding note. See under Hhwâsa.

9. ܩܘ.—If ܘ is followed by ܩ, the latter has either no effect on the syllable, or the sound is nearly that of ui in ruin, e. g. ܪܘܫܬܐ, a winnowing fan, pronounced rooshta (nearly).

It may be stated as a general rule, that ܘ, ܠ and ܕ, prefer the vowel ܝ, as in the ancient language and the Hebrew.

SOME PECULIARITIES OF ܐ, ܗ, ܘ, ܝ AND ܠ.

ܐ.—It has already been mentioned that ܐ quiesces occasionally in ܝ, and lengthens it. It quiesces far more frequently in ܝ, as in the final syllable of ܪܒܐ, great, and a multitude of other words. ܐ may also quiesce in ܝ, as in the

last syllable of plurals, and in ‎◌‎, ‎◌‎, ‎—‎. When it follows the latter, it lengthens it into ‎—‎. At times the ‎ܙ‎ in such cases falls out, as in the preterite of verbs of final ‎ܙ‎, e. g. ‎ܡܕܠܕ = ܡܕܙܕܠܕ‎, *I poured.*

When ‎ܙ‎ is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. ‎ܒܙܢܙ‎, to be pronounced not *b'ennee,* but *bennee.* So ‎ܒܙܗܙ = *baha.* So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to ‎ܙ‎, Hoff. § 31, 3.

‎ܗ‎.—In the suffix ‎ܗܗ‎, neither ‎ܗ‎ nor ‎ܘ‎ is sounded. At the end of words ‎ܗ‎ is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute ‎ܙ‎ for it, as really a better representative of the sound. This may account for our writing the verb ‎ܝܠܗ‎, ‎ܝܠܟܗ‎, *he is, she is,* ‎ܝܠܝ‎, ‎ܝܠܟ‎.

‎ܘ‎.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, ‎ܘܠܘܠ‎, *to wail;* ‎ܐܘܒ‎, *to repent;* and ‎ܙܟܘ‎, *to reprove;* in all which cases it retains its full consonant power. In ‎ܗܘܘ‎, which is thus written for etymology's sake, the final ‎ܘ‎ is not sounded, and the word is to be pronounced as if ‎ܙܘܗ‎.

‎ܘ‎.—This letter, when following ‎ܘ‎, does not flow into the vowel-sound, but has a sound of its own resembling short *e,* e. g. ‎ܠܟܘܕܙ‎, *a wall,* pronounced *gooĕda.* Compare Hoff. § 12, 1, and ‎גְּדֻ‎ and similar words in Hebrew.

‎ܠ‎ may in certain cases be treated as a quiescent, the Modern Syriac agreeing in this respect with the Ancient, though in such cases it affects the vowel-sound, e. g. ‎ܝܠܕܕܡܟ‎, *I heard.* Here, too, ‎ܠ‎ admits a vowel which ‎ע‎ cannot take in Hebrew. So ‎ܠܟܔܟܕ‎, *doing.*

Some letters are *otiant* in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. ‎ܘ‎ in ‎ܝܐܢܠܘ‎, ‎ܠܟܐܟܦ‎, etc.

The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

TĂLKANA.

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e. g. ܐ݂ܘܿܟ, pronounced *azin;* ܡܓ݂ܝ݂ܲܬܵ, pronounced *m'dēta.* Occasionally, other diacritical marks are used, as in the words ܦ݂, ܡ, which are explained in grammars of the ancient language.

ACCENT.

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the *Pee-po'v-day,* meaning by this the little book called *"Peep of Day."* It is, however, to be noted that, in the pronunciation of verbs, the auxiliary ܝ݂ܘܿܐ is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in ܢܵܬܹܐ ܝܘܿܐ, *he might come,* ܒܵܪܹܟ݂ ܝܘܿܐ, *I might bless,* the accent is respectively on the syllables ܬܹܐ and ܒܹ. So too when the pronouns ܠܝ݂, etc., are suffixed, e. g. ܒܸܕ ܚܵܙܹܐ ܠܝ݂, *I will see;* ܐܸܢ ܢܵܚܹܬ݂ ܠܹܗ, *if he seize him;* where the accent is respectively on the syllables ܙܹ and ܚܹ. Compare ܒܵܪܸܟ݂ ܠܝ݂ of Ancient Syriac, which takes the accent on ܪܸܟ݂. The auxiliaries ܝܸܘܸܢ, ܝܸܘܵܠܗ, etc., do not follow this rule, e. g. ܡܲܫܟ݂ܲܚ ܝܸܘܸܢ,

I am ashamed, has the accent on the syllable ܫܶܡ, as if ܩܶ
were not written.

PUNCTUATION.

Our system of punctuation is imperfect, compared with
that of the English. The only characters we have intro-
duced, which are not found in the Ancient Syriac (Hoff.
§ 23, 1), are the Greek semicolon inverted, as the sign of a
question, the note of exclamation, and the parenthesis.

NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes
very beautifully written, and the best type can never ex-
ceed, and perhaps not even rival, them in elegance.

ETYMOLOGY.

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PRONOUNS.

1. *Separate Personal Pronouns.*

ܐܵܢܵܐ,	I (m. and f.).	ܐܲܚܢܲܢ or	ܐܲܚܢܲܢ, We.
ܐܲܢ݉ܬ or ܐܲܢ݉ܬ, Thou (m.).		ܐܲܢ݉ܬܘܿܢ or ܐܲܚܬܘܿܢ, You.	
ܐܲܢ݉ܬܝ or ܐܲܢ݉ܬܝ, Thou (f.).			
ܘ݈ܗܘ,	He, it.	ܐܸܢܘܿܢ,	They.
ܘ݈ܗܝ,	She, it.		

NOTE.—It will be observed that there is no distinction of gender in the second and third persons plural. Not so in the ancient language.

These personal pronouns, with the exception of ܘ݈ܗܘ, ܘ݈ܗܝ and ܐܵܢܵܐ, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ܐܸܢܘܿܢ and ܐܸܢܹܝܢ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

NOTE.—ܘ݈ܗܘ and ܘ݈ܗܝ are sometimes spoken, both in the nominative and objective cases, as if written ܐܝܘܗܘ and ܐܝܗܝ.

2. *Demonstrative Pronouns.*

These are ܐܵܗܵܐ, *this* (m. and f.), ܘ݈ܗܘ, *that* (m.), ܘ݈ܗܝ, *that* (f.), ܐܵܢܵܐ, *these* (m. and f.), and ܐܲܢܝ, *those* (m. and f.).

Remarks.

1. It is probable that ܐܢܐ is a corruption of the ancient ܐܘܗܝ, ܐܢܘܢ, and ܐܢܝ of ܐܕܘܗܝ, ܐܢܝܢ. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

2. In Tekhoma, the people say ܐܗܘ for *this*, and ܐܗܘܐܗܘ for *that*. On the plain of Oroomiah, the first of these is used for *that*, and the other for *that yonder*. In Bootan they say ܐܢܝ for *these*, and ܐܗܢܝ for *those*. Whenever Bootan is referred to, it may be be remembered that it is at the western extremity of Koordistan, and farther removed from us than any other district of the Nestorians.

The plural pronoun ܐܢܝ is also sometimes prolonged in Koordistan, by the addition of ܐܗܘ, ܐܗܘܐ, or ܐܢܗܘܐ, into ܐܢܝܗܘ ܐܢܝܗܘܐ or ܐܢܗܘܐܢܝ, without a change of signification. ܐܢܝܗܘ is heard at times in Oroomiah.

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac ܐܢܗܘܐܘ, in Hebrew הַזֶּה, ὁ αὐτός in Greek, *derselbe* in German, *cet homme là* in French, and *this 'ere, that 'ere* in vulgar English.

3. It is worthy of note, that the ancient feminine ܐܝܗ is sometimes heard corrupted into ܐܝܐ, and that too on the plain of Oroomiah. We also sometimes hear ܐܢܐ. Both ܐܝܐ and ܐܢܐ are used with masculine as well as feminine nouns. ܐܝܗ is also used in such expressions as ܐܟܢ ܐܝܗ, *it is so* (*it is this*); ܒܥܠ ܐܝܗ, *on account of this*, etc.

4. ܐܘ is pronounced sometimes with the sound of *ow* in *now*, and sometimes, and oftener, simply as long *o*. ܐܝ is pronounced sometimes with the sound of *ay* in *aye*, and oftener as *a* in *fate*. They have always, however, the sounds of ō and ā when used as demonstratives.

3. *Relatives.*

ܕ is the only relative, and is of both genders and numbers. So it is in the ancient language. The use of this relative in grammatical construction will be explained in the Syntax.

4. *Interrogatives.*

These are ܡ݂ܰܢ or ܡܰܢܘܐ, *who?* (m. and f.) (ancient ܡ݂ܰܢ); ܕܡܰܢܘܐ, *whose?* ܡܘܕܝ, *what?* ܐܝܢܐ, *which of the two?* (m. and f.) (ancient ܐܝܢܐ); and ܟܡܐ, *how much, or how many?* as in the ancient language.

NOTE 1.—In one part of the plain of Oroomiah, in Salmas, in Gawar, and perhaps other districts, ܡܰܢܘܐ is pronounced ܡܰܢܝ. ܡܘܕܝ is very generally contracted in vulgar usage into ܡܘܕ, ܡܘܕܠܐ or ܡܘܕ, especially when preceding a noun. ܐܝܢܐ ܡܝܢܝ, *which of them?* is vulgarly contracted into *iminey*. We hear also rarely ܐܝ (m. and f.) instead of ܐܝܢܐ; compare the ancient feminine form ܐܝܕܐ. In Bootan, for *which of the two*, they say ܐܝܡܢܝ, which is no doubt a contraction of ܐܝܢܐ ܡܢܝ.

NOTE 2.—ܡܰܢ in the ancient language is sometimes applied to things. See Luke 8 : 30, ܡܰܢ ܫܡܟ. So in the Hebrew מִי שְׁמֶךָ; but we find no such usage in Modern Syriac.

NOTE 3.—The ancient ܡܐ, *what*, is retained in the common idiom ܡܐ ܠܟ ܡܢܢ, *what to thee from us?* i. e. what have we to do with thee? Of course we may substitute any other suffixes. So too we have in daily use such expressions as ܡܐ ܗܘܐ ܠܝ ܒܝܬܐ, *what to me a house?* i. e. of what profit to me? ܡܐ ܗܘܐ ܠܢ ܐܘܡܚܬܐ ܣܓܝܐܬܐ, *what may be to us so many sheep?* In some parts of the mountains, ܡܐܕܐ is used to denote *what*, ܡܘܕܝ perhaps = ܡܐ ܕܐܝܬ.

5. *Indefinite and Distributive Pronouns.*

These are ܟܠ, *any one, every one* (vulgar ܟܘܕ, perhaps derived from ܟܠܕ); ܟܠ ܡܰܢ or ܡܰܢ, *any one, every one;* ܟܠ ܚܕ, *each one.* We often hear also ܟܠ ܕܗܘܐ, *whomever, or whatever, you please*, literally, any one that may.

NOTE.—It may be hardly necessary to state that ܟܠ, as in the kindred languages, is written defectively, and is to be pronounced *kool.*

6. *Suffix Pronouns.*

These are few in number and simple in their form, and are in general the same for verbs, nouns and prepositions. The following is a list of them.

a. Personal Pronouns of the Objective Case.

ـ	me.	ܒ , ܣܸܢ	us.
ܘܟ	thee (m.).		
ܟܝ	thee (f.).	ܟ݂ܘܿܢ	you.
ܗ , ܗܘ	him.	ـܗ , ـܗܗ , ـܒ	them.
ܗܝ , ܗܝܗ	her.	(ـܣܘܒ , ـܣܘܝ , ـܣܘܒ)	

Remarks.

The suffixes ـܗ and ـܗܗ are confined to verbs. ـܣܘ and ـܣ are used only in Koordistan. ـܗܗ is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside ـܗ , ـܗܗ , we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. Possessive Pronouns.

These are the same in form with personal suffixes of the objective case. Thus, for example, with ܒܲܝܬܵܐ *a house:*

My house	ܒܲܝܬܝ	Our house	ܒܲܝܬܲܢ { ܒܲܝܬܝܼܢ
			less frequently.
Thy house (m.)	ܒܲܝܬܘܼܟ݂	Your house	ܒܲܝܬܵܘܟ݂ܘܿܢ
Thy house (f.)	ܒܲܝܬܵܟ݂ܝ		
His house	ܒܲܝܬܘܼܗܝ	Their house	ܒܲܝܬܲܝ
Her house	ܒܲܝܬܵܗ		

In the same way the suffixes are applied to the plural, e. g. ܟܲܝ̈ܬ݂ܵܬ݂ܲܢ *my houses,* ܟܲܝ̈ܬ݂ܵܬ݂ܵܘܟ݂ *thy houses,* etc. When the noun, as in this case, terminates in a vowel-sound, final ܐ is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

Note.—In our books we have often written ܗ as a noun-suffix for 3d pers. sing. masc., and ܗ̇ for 3d pers. sing. fem., e. g. ܒܲܝܬܹܗ *his house,* ܒܲܝܬܵܗ̇ *her house.* We now substitute for these, in all nouns, ܘܗ and ܗܿܘ, in accordance with Oroomiah usage. ܐܲܟ݂ܵ, ܒܵܟܹܗ, etc., retain the other suffixes. ܗ and ܘܗ are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only ܗ̇; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix ܗܘ̈ is the noun-suffix for 3d pers. plural. In Bootan, ܗܘܿ (m.) and ܗܘ̈ (f.). We, however, employ now only ܝ as the noun-suffix of 3d pers. plural. We have also, in such expressions as ܟܲܕܘܹܗ ܡܲܠܟܹܐ, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute ܐ for the ܗ. The expression ܟܲܠܟ݂ܵܗ ܣܹܦܪܹܐ will be referred to in the Syntax.

Emphatic Possessive.

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e. g. ܒܵܒܵܐ ܕܝܼܝܼ *the father of me* (and not of you), ܒܵܒܵܐ ܕܝܼܘܟ݂ *the father of thee,* etc.

Note 1.—Compare ܕܝܼܠ in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

Note 2.—Such forms as ܕܝܼܠ ܡܲܪܗܛܵܘܗ̈ܝ, John 4 : 34, ܕܝܼܠ, 2 Cor. 5 : 19, or ܗܲܦ݂ܦ ܒܸܬ݂ܢܵܡܵܐ ܕ݂ܘܹܗ, Matt. 3 : 1, cannot properly be admitted in the Modern Syriac. It may, how-

ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. Reciprocal Personal Pronouns.

ܟ̣ܝܵܢܝ myself.	ܟ̣ܝܵܢܲܢ or ܟ̣ܝܵܢ ourselves.
ܟ̣ܝܵܢܘܼܟ݂ thyself (m.).	ܟ̣ܝܵܢܵܬ݂ܵܘܟ݂ܘܿܡ or ܟ̣ܝܵܢܘܿܟ݂ܘܿܢ yourselves.
ܟ̣ܝܵܢܵܟ݂ܝ thyself (f.).	
ܟ̣ܝܵܢܘܿܗܝ himself.	ܟ̣ܝܵܢܵܬ݂ܲܝܗܝ or ܟ̣ܝܵܢܲܝ themselves.
ܟ̣ܝܵܢܘܿܗ݁ herself.	

The word ܟ̣ܝܵܢܵܐ *soul* (Persian جان), which is thus con- nected with the suffixes, corresponds nearly to *self* in Eng- lish. It may indeed have two different significations in the same sentence; e. g. ܟ̣ܝܵܢܝ ܘܟ̣ܝܵܢܝ *my own soul,* ܟ̣ܝܵܢܘܼܟ݂ *thy own soul,* etc.

ܢܲܦ̮ܫܵܐ is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas : "by myself," "by thyself," etc., ܢܲܦ̮ܫܵܐ receives the suffixes, and has the preposition ܒ prefixed. Thus, ܒܢܲܦ̮ܫܝ *by myself,* declined like ܟ̣ܝܵܢܝ above. Compare the use of ܢܲܦ̮ܫܵܐ and ܩܢܘܿܡܵܐ in the Ancient Syriac (Hoff. § 127, 1), נֶפֶשׁ and רוּחַ in Hebrew (Nordh. § 873), and נַפְשִׁי, etc. in Chaldee (Jahn § 15).

VERBS.

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the an- cient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Mod- ern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of אפ, בפ, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence ܠܹܘܿܗ *to be,* is given below, inflected both positively and negatively.

<div align="center">

INFINITIVE, ܠܹܘܿܗ, ܠܹܘܿܣܠ to be.

Present Participle, ܠܹܘܿܣܒ } *Perfect Participle,* ܠܹܘܿܗ, ܠܝܘܿܗ }
Being. }   Having been. }

INDICATIVE MOOD.

Present Tense.

</div>

ܢܹܒ ܝܒܠ	I am (m.).		ܒܘܿܣܒ ܝܘܿܣ	We are.
ܢܹܒ ܝܒܠ	I am (f.).			
ܝܒܠ ܝܘܡܒ	Thou art (m.).		ܝܘܣܠܒ ܝܘܣܠܒ	You are.
ܝܒܠܒ ܝܘܦܒ	Thou art (f.).			
ܝܠܠ ܘܗ	He is.		ܝܒܠ ܝܒܠ	They are.
ܝܠܠ ܝܗ	She is.			

Present Tense, negatively.

ܐܢܵܐ ܠܵܐ ܢܸܡ I am not (m.).

ܐܢܵܐ ܠܵܐ ܢܵܝ I am not (f.).

ܐܸܢܲܬ ܠܵܐ ܢܵܡܬ Thou art not (m.).

ܐܸܢܲܬܝ ܠܵܐ ܢܵܡܬܝ Thou art not (f.).

ܗܘ ܠܵܐ ܢܹܠܵܐ He is not.

ܗܝ ܠܵܐ ܢܹܠܵܐ She is not.

ܐܲܚܢܝ ܠܵܐ ܢܵܝܘ We are not.

ܐܲܚܬܘܢ ܠܵܐ ܢܵܬܘܢ You are not.

ܐܸܢܝ ܠܵܐ ܢܵܐ They are not.

NOTE.—In these forms, ܢ has a vowel (hhwâsa), whenever preceded by a consonant; when preceded by a vowel, it receives tălkana. ܗܘ is an exception, as it is followed by ܠܝ. Otherwise, the rule seems to be universal.

When ܢ has tălkana over it, it still comes in for its share in the pronunciation, changing the character of the vowel which precedes it. Thus, ܐܢܵܐ ܢܸܡ is pronounced as if written ܐܢܸܡ, as if ܢܵܝ, etc., the ܢ coalescing with the preceding —. (See previous remarks on the sound of ܢ —.) The auxiliary ܝܗܘܐ is sometimes written ܝܗܘ, and sometimes ܝܘܗ, and the same remarks apply to this ܢ also.

In some mountain-districts, ܠܝ is used for ܠܵܐ, and in Bootan ܟܕ, through all the conjugation of the verbs. Thus, ܟܕܟܝܠܝ ܠܝ or ܟܕ ܟܝܠܝ *they are going out;* ܟܝܠܝ ܠܝ or ܟܝܐܡܠܝ ܟܕ *they are coming,* etc.

Imperfect Tense.

ܐܢܵܐ ܢܸܡ ܝܗܘܐ I was (m.).

ܐܢܵܐ ܢܵܝ ܝܗܘܐ I was (f.).

ܐܸܢܲܬ ܢܵܡܬ ܝܗܘܐ Thou wast (m.).

ܐܸܢܲܬܝ ܢܵܡܬܝ ܝܗܘܐ Thou wast (f.).

ܗܘ ܝܘܗܘܐ He was.

ܗܝ ܝܗܘܐ She was.

ܐܲܚܢܝ ܒܡܝ ܝܗܘܐ We were.

ܐܲܚܬܘܢ ܒܝܬܘܢ ܝܗܘܐ You were.

ܐܸܢܝ ܝܗܘܐ They were.

Imperfect Tense, negatively.

ܠܹܬ݂ ܟ݂ܕ ܣܹܝ ܗܘܹܡܸܕ݂ I was not (m.).

ܠܹܬ݂ ܟ݂ܕ ܣܹܦ݂ ܗܘܹܡܸܕ݂ I was not (f.).

ܠܝܼܬ݂ ܟ݂ܕ ܣܹܡܹܝ ܗܘܹܘ We were not.

ܠܝܼܬܝܢ ܟ݂ܕ ܣܹܡܝܢ ܗܘܹܡܸܕ݂ Thou wast not (m.).

ܠܝܼܬܝܢ ܟ݂ܕ ܣܹܡܝܢ ܗܘܹܡܸܕ݂ Thou wast not (f.).

ܠܝܼܣܠܹܦ݂ ܟ݂ܕ ܣܹܟ݂ܠܹܦ݂ ܗܘܹܘ You were not.

ܗܘܹ ܟ݂ܕ ܠܵܐ ܗܘܹܡܸܕ݂ He was not.

ܗܘܹ ܣ݂ ܟ݂ܕ ܠܵܐ ܗܘܹܡܸܕ݂ She was not.

ܠܝܼܒ݂ ܟ݂ܕ ܗܘܹܘ They were not.

There is generally an elision in the pronunciation of this tense, which is so very prevalent that we can hardly call it a vulgarity. The final ܠ of the pronoun ܠܹܬ݂, in the first person singular, and the letters ܣ݂ are not sounded. Thus, we have the pronunciation *anin wa, anan wa.* So when any other word which ends in a vowel precedes ܣܹ; for exam‧ ple, ܗܵܡܹܕ݂ ܣܹܝ ܬܵܡܝܼܢ *I was there,* is pronounced *tâmin wa.* This elision is not confined to the first person singular. In the second person, the sound is *atit wa, atăt wa,* and in the first person plural *ăhhnănŭkh wa.*

Of the negative form, the first person singular is pro‧ nounced (*ana*) *leyin wa, leyan wa;* the second person, *leyit wa, leyăt wa;* and the first person plural, *leyŭkh wa.*

Preterite Tense.

ܠܹܬ݂ ܗܘܹܡܘܟ݂ I was (m. and f.).

ܠܝܼܣܝ ܗܘܹܘܟ݂ We were.

ܠܝܼܬܝܢ ܗܘܹܘܟ݂ܡܝ Thou wast (m.).

ܠܝܼܬܝܢ ܗܘܹܘܟ݂ܝ Thou wast (f.).

ܠܝܼܣܠܹܦ݂ ܗܘܹܘܟ݂ܕܹܡ݂ You were.

ܗܘܹ ܗܘܹܘܠܵܐ He was.

ܗܘܹ ܣ݂ ܗܘܹܘܠܵܐ She was.

ܠܝܼܒ݂ ܗܘܹܘܟ݂ܡܹ They were.

Preterite Tense, negatively.

The negative is formed by inserting ܠܵܐ (not ܠܲܐ) between the pronoun and the verb, in all the persons and in both numbers, e. g. ܗܘܵܐ ܠܵܐ ܗܘܹܐܠܹܗ *he was not.*

Note.—When ܗܘܹܐܠܹܗ is not used as an auxiliary, it has the signification *I became, I was born* (comp. γίνομαι). A similar remark applies to the perfect and pluperfect tenses. ܗܘܹܐ, thus employed, is conjugated as a verb with final ܝ, having for its present, ܟܹܐ ܗܵܘܹܢ *I am becoming;* and for its imperfect, ܟܹܐ ܗܵܘܹܢ ܗܘܵܐ *I was becoming.*

Perfect Tense.

ܟܹܡ ܗܘܹܐܠܝ ܐܢܵܐ I have been (m.).	ܟܹܡܝ ܗܘܹܐܠܲܢ ܐܲܚܢܝ We have been.
ܟܹܦ ܗܘܹܐܠܝ ܐܢܵܐ I have been (f.).	
ܟܡܲܬ ܗܘܹܐܠܘܟ ܐܲܬ Thou hast been (m.).	ܟܡܠܘܚ ܗܘܹܐܠܘܟ ܐܲܚܬܘ You have been.
ܟܡܠܲܬ ܗܘܹܐܠܲܟ ܐܲܬܝ Thou hast been (f.).	
ܟܵܝܠ ܗܘܹܐ ܗܘ He has been.	ܟܲܝܠ ܗܘܹܐܠܘ ܐܵܢܝ They have been.
ܟܵܝܠܝ ܗܘܹܐ ܗܝ She has been.	

Perfect Tense, negatively.

ܠܵܐ is to be inserted before ܟܹܡ, and ܗܘܹܐܠܝ comes last in order. We thus have ܐܢܵܐ ܠܵܐ ܟܹܡ ܗܘܹܐܠܝ. This is inflected regularly, except that there is some elision, which has been spoken of under the Imperfect Tense. Pronounce *leyin wĕya,* etc.

Pluperfect Tense.

ܗܘܵܐ ܟܹܡ ܗܘܹܐܠܝ ܐܢܵܐ I had been (m.).	ܗܘܵܐ ܟܹܡܝ ܗܘܹܐܠܲܢ ܐܲܚܢܝ We had been.
ܗܘܵܐ ܟܹܦ ܗܘܹܐܠܝ ܐܢܵܐ I had been (f.).	

ܙܼܿܘܐ ܠܡܢ ܟܣܘܸ ܙܼܿܐܬ, Thou hadst been (m.). ܘܘܐ ܗܢܟ ܠܘܐ ܗܢܼܣܿܐ You had been.

ܙܼܿܘܐ ܠܡܟ ܟܣܘ ܙܼܿܐܬ, Thou hadst been (f.).

ܙܼܿܘܐ ܠܘܐ ܘܐ He had been. ܘܘܐ ܠܘܐ ܗܟܼ They had been.

ܙܼܿܘܐ ܟܘܐ ܬܿܐ She had been.

Pluperfect Tense, negatively.

ܠܐ is to be inserted before ܟܼܣ, and ܙܼܿܘܐ to be placed last. We thus have ܙܼܿܘܐ ܙܼܿܘܐ ܟܼܣ ܠܐ. The direct form is to be pronounced *wēyin wa, wētan wa, wēyit wa, wētāt wa,* and the first person plural *wēyŭkh wa.* The negative form is to be pronounced *leyin wa wēya, leyan wa wētā,* etc.

NOTE.—In Tekhoma, the people say ܙܼܿܘܐ ܙܼܿܘܐ, which corresponds in form nearly to the ancient pluperfect; but they use it rather as an imperfect.

Future Tense.

ܟܿܘܿܣ ܟܢ ܙܼܿܐ I shall be (m.). ܟܿܘܿܣ ܟܢ ܗܼܣܼ We shall be.

ܟܼܿܘܿ ܟܢ ܙܼܿܐ I shall be (f.).

ܗܡܘܐ ܟܢ ܙܼܿܐܬ Thou wilt be (m.). ܗܢܘܐ ܟܢ ܗܼܣܼ You will be.

ܗܢܘܐ ܟܢ ܙܼܿܐܬ Thou wilt be (f.).

ܙܼܐ ܟܢ ܘܐ He will be. ܗܿܘܿ ܟܢ ܗܼܣܼ They will be.

ܙܼܿܘܐ ܟܢ ܬܿ She will be.

Future Tense, negatively.

This is ܙܼܿܐ ܠܐ ܟܼܣ, inflected as above in the different persons and in both numbers.

NOTE.—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, "shall" is employed to translate it in the first person, and "will" in the second and third. *I will be,* that is, *I am determined to be,* would be expressed by some intensive, as, e. g. ܟܼܣ ܟܢ ܙܿ.

SUBJUNCTIVE MOOD.

Present Tense.

ܗܘܸܡ I may be (m.).

ܗܘܸܢ I may be (f.).

ܗܘܸܠܗ Thou mayest be (m.).

ܗܘܸܠܗܢ Thou mayest be (f.).

ܗܘܸܠ He may be.

ܗܘܸܠ She may be.

ܗܘܿܘܚ We may be.

ܗܘܸܠܝܘܢ You may be.

ܗܘܸܘ They may be.

NOTE 1.—The pronouns will hereafter be omitted before the different tenses, and in all the paradigms.

NOTE 2.—This tense with ܠܐ and ܠܗ is often very much clipped in pronunciation. Thus we hear ܠܐ ܗܘܸܠ, ܠܗ ܗܘܸܡ, ܠܐ ܗܘܸܠ, ܠܗ ܗܘܸܠ, etc.

Imperfect or *Pluperfect Tense.*

ܗܘܸܡ ܗܘܐ I might be *or* might have been (m.).

ܗܘܸܢ ܗܘܐ I might be, etc. (f.).

ܗܘܸܠܗ ܗܘܐ Thou mightest, etc. (m.).

ܗܘܸܠܗܢ ܗܘܐ Thou mightest, etc. (f.).

ܗܘܸܠ ܗܘܐ He might, etc.

ܗܘܸܠ ܗܘܐ She might, etc.

ܗܘܿܚ ܗܘܐ We might be, etc.

ܗܘܸܠܝܘܢ ܗܘܐ You might be, etc.

ܗܘܸܘ ܗܘܐ They might be, etc.

IMPERATIVE MOOD.

ܗܘܸܘ Be thou (m. and f.).

ܗܘܸܡܘܢ Be ye *or* you.

General Remarks.

The preceding verb not only may be an auxiliary to other verbs, but is sometimes an auxiliary to itself, e. g. in the imperfect, signi-

fying *I was becoming*—ܒܿܘܿ̈ܐ ܟ̣ܹ ܗܿܘܿ̈ܐ. So too in the expression ܐ ܠܵܐ ܗܿܘܵܐ ܗܿܘܵܐ ܗܿܘܿ̈ܐ *if he should not be*, or *if he had not been, born.*

It may be difficult to account for the precise form of ܗ̣ܘܿ, ܗ̣ܘܿܐܠ, etc. It seems, however, pretty clear that they are made up of ܘ, the principal letter in ܗܿܘܿܐ, the old verb of existence, or, better, of ܘ of the pronoun ܗܿܘ, which was used so much in the Anc. Syriac to express the idea of existence, having the tălkana on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun הוּא to the corresponding verb הָיָה in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the ܘ which precedes. In Bootan, they use for the second person plural present ܗܘܿܢܝ̈ܘܿ, which gives us a ܘ. It can hardly be doubted that ܝ̣ܠܚ and ܝ̣ܠܟ are really ܘܚ̣ܠ and ܘܬ̣ܟ. As to ܝ̣ܒ, it is probably a fragment of ܙܘ̣ܐ. Compare the ancient ܙܘ̣ܐ, ܗܿܐ̣ܘ with the modern ܝ̣ܢ ܝ̣ܒܝ. The resemblance in sound is very striking, and the signification identical.

CLASSES OF VERBS.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

Class I. Regular Verb.

The first and most numerous class of verbs has almost invariably but three radical letters, as ܗܿܡܸܓ, ܦ̣ܵܕ̣ܡ, ܦ̣ܠܸܟ, the verbs which respectively denote "to go out," "to finish," and "to support" or "prop." The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.

Let us take as a model, ܩܕܹܒ, which signifies *to finish* (intransitive).

<div align="center">INFINITIVE, ܠܡܩܕܵܒ to finish.</div>

Present Participle, ܩܵܕܸܒܵܐ *Perf. Participle,* ܩܕܝܼܒܵܐ, ܩܕܝܼܒܹܐ }
Finishing. }   Having finished. }

<div align="center">INDICATIVE MOOD.</div>

<div align="center">*Present Tense.*</div>

ܩܵܕܸܒܵܐ ܝܘܸܢ	I am finishing (m.).	ܩܵܕܸܒܵܐ ܝܘܲܚ	We are finishing.
ܩܵܕܸܒܵܐ ܝܘܵܢ	I am finishing (f.).		
ܩܵܕܸܒܵܐ ܝܘܸܬ	Thou art finishing (m.).	ܩܵܕܸܒܵܐ ܝܬܘܿܢ	You are finishing.
ܩܵܕܸܒܵܐ ܝܘܵܬ	Thou art finishing (f.).		
ܩܵܕܸܒܵܐ ܝܠܹܗ	He is finishing.	ܩܵܕܸܒܵܐ ܝܢܵܐ	They are finishing.
ܩܵܕܸܒܵܐ ܝܠܵܗ	She is finishing.		

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short zlama with ܩ to the first radical, making zkapa the vowel of the second radical and also of the third, and adding the quiescent ܐ to the third radical.

The present tense of any other regular verb of this class may be formed by precisely the same process.

NOTE 1.—If the first radical be ܩ or ܟ, the sound of the preformative ܩ in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with ܡ, drop this ܩ. Thus we have ܟܡܫܚܵܐ *anointing*, sounded *m'shahha,* ܟܡܟܟܵܐ *becoming meek,* sounded *m'kakha,* ܟܒܕܵܐ *doing,* sounded *wada,* etc.

NOTE 2.—This tense is often vulgarly contracted into *prakin, prakan,* etc., and the remark applies to any verb of this class.

Imperfect Tense.

ܟܟܕܬܶܠܺ ܟܰܡ ܗ̄ܘܐ	I was finishing (m.).	ܟܟܕܬܶܠܺ ܟܰܡܶ ܗ̄ܘܐ — We were finishing.
ܟܟܕܬܶܠܺ ܟܶ ܗ̄ܘܐ	I was finishing (f.).	
ܟܟܕܬܶܠܺ ܟܰܡܠܐ ܗ̄ܘܐ	Thou wast finishing (m.).	ܟܟܕܬܶܠܺ ܟܠܶ ܗ̄ܘܐ — You were finishing.
ܟܟܕܬܶܠܺ ܟܰܡܠܟ ܗ̄ܘܐ	Thou wast finishing (f.).	
ܟܟܕܬܶܠܺ ܗ̄ܘܐ	He was finishing.	ܟܟܕܬܶܠܺ ܗ̄ܘܐ — They were finishing.
ܟܟܕܬܶܠܺ ܗ̄ܘܐ	She was finishing.	

From the present tense is formed the imperfect, by adding the auxiliary ܗ̄ܘܐ. In the third person singular, ܗ̄ܘܐ takes the place of ܟܶܠ, ܟܰܠ, instead of being added to them; and in the third person plural, ܗ̄ܘܘ takes the place of ܠܶܐ.

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb ܗ̄ܘܐ *to be*, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa ;* the first person feminine, *biprakan wa*, or *prakan wa ;* the second person masculine, *biprakit wa*, or *prakit wa ;* the second person feminine *biprakăt wa*, or *prakăt wa ;* and the first person plural, *biprakŭkh wa*, or *prakŭkh wa.*

NOTE 2.—Instead of this form, we occasionally hear ܗ̄ܘܠܺ ܟܟܕܬܶܠܺ, in which case ܗ̄ܘܠܺ seems to be equivalent to ܟܶ ܗ̄ܘܐ. ܗ̄ܘܠܺ may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

Preterite Tense.

ܟܕܝܠܠܺ	I finished (m. and f.).	ܟܕܝܠܟ — We finished.
ܟܕܝܠܠܘܗ	Thou finishedst (m.).	ܟܕܝܠܠܘܝ — You finished.
ܟܕܝܠܟܝ	Thou finishedst (f.).	
ܟܕܝܠܠ	He finished.	ܟܕܝܠܠܶ — They finished.
ܟܕܝܠܟ	She finished.	

This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: ܠܝ, 1 sing. m. and f.; ܠܘܟ, 2 masc. sing.; ܠܟܝ, 2 fem. sing.; ܠܗ, 3 masc. sing.; ܠܟ, 3 fem. sing.; ܠܢ, 1 plural; ܠܘܟܘܢ, 2 plural; ܠܗ, 3 plural.

Note 1.—In Bootan, the third person plural (m. and f.) is ܩܛܠܗܘܢ; and so in all verbs. This usage is not confined to that district. We also have sometimes ܩܛܠܗܘܢ for ܩܛܠܗܘܢ.

Note 2.—When the last radical is ܫ or ܙ, the terminal ܠ is dropped. Thus, from ܛܚܢ to grind, we find the preterite ܛܚܢܝ, not ܛܚܢܠܝ; from ܙܩܪ to saw, we have the preterite ܙܩܪܝ. When the final radical is ܠ, this is not doubled in pronunciation. Thus, from ܩܛܠ to kill, we have the preterite ܩܛܠܝ. This rule applies to the preterite of all verbs of both classes.

Perfect Tense.

ܩܛܝܠܠܝ ܝܢܐ I have finished (m.).	ܩܛܝܠܠܢ ܝܢܐ We have finished.
ܩܛܝܠܠܝ ܝܢܐ I have finished (f.).	
ܩܛܝܠܠܘܟ ܝܢܐ Thou hast finished (m.).	ܩܛܝܠܠܢ ܝܢܘܟܘܢ You have finished.
ܩܛܝܠܠܟܝ ܝܢܘܟܝ Thou hast finished (f.).	
ܩܛܝܠܠܗ ܝܠܗ He has finished.	ܩܛܝܠܠܢ ܝܠܗ They have finished.
ܩܛܝܠܠܟ ܝܠܗ She has finished.	

This tense, like the present, is a compound tense, and is formed by prefixing the perfect participle to the present tense of the verb of existence, exactly as the present participle is prefixed to it to form the present tense.

The perfect participle, in all regular verbs of this class, is formed by inserting ܝ after the second radical, and adding ܐ to the last radical, if masculine, or ܬܐ, if feminine. It will be noticed that the participle takes ܐ in the plural.

Pluperfect Tense.

ܟ݂ܕ݂ܝܠܼܝ ܢܡ ܗ݇ܘܹܬ	I had finish-ed (m.).	ܟ݂ܕ݂ܝܠܼܝ ܢܡܝ ܗ݇ܘܿܘܿܢ	We had finished.
ܟ݂ܕ݂ܝܠܼܝ ܢܡ ܗ݇ܘܹܬ	I had finish-ed (f.).		
ܟ݂ܕ݂ܝܠܼܝ ܢܡܢ ܗ݇ܘܹܬ	Thou hadst finished (m.).	ܟ݂ܕ݂ܝܠܼܝ ܢܠܗܿ ܗ݇ܘܿܘܿܢ	You had finished.
ܟ݂ܕ݂ܝܠܼܝ ܢܡܢܠ ܗ݇ܘܹܬ	Thou hadst finished (f.).		
ܟ݂ܕ݂ܝܠܼܝ ܗ݇ܘܹܬ	He had fin-ished.	ܟ݂ܕ݂ܝܠܼܝ ܗ݇ܘܿܘܿܢ	They had finished.
ܟ݂ܕ݂ܝܠܼܝ ܗ݇ܘܹܬ	She had fin-ished.		

This tense is formed by adding the auxiliary ܗ݇ܘܹܬ to the respective persons of the perfect tense; ܗ݇ܘܹܬ taking the place of ܢܠܟ݂ and ܢܟ݂ in the singular, and ܢܠܿ in the plural, as in the imperfect tense.

Note.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have *prēkin wa, prēktan wa*, etc.

Future Tense.

ܟܠ ܦܿܕ݂ܡ	I shall *or* will perish (m.).	ܟܠ ܦܿܕ݂ܡ	We, etc.
ܟܠ ܦܿܕ݂ܡ	I shall *or* will perish (f.).		
ܟܠ ܦܿܕ݂ܡܢ	Thou, etc. (m.).	ܟܠ ܦܿܕ݂ܡܬܘܢ	You, etc.
ܟܠ ܦܿܕ݂ܡܢܠ	Thou, etc. (f.).		
ܟܠ ܦܿܕ݂ܡ	He, etc.		
ܟܠ ܦܿܕ݂ܡܿ	She, etc.	ܟܠ ܦܿܕ݂ܡܝ	They, etc.

To form this tense in regular verbs of this class, zkapa is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are ܬ, 1 masc.; ܬ, 1 fem.; ܢ, 2 masc.; ܢܠ, 2 fem.; the vowel ‾ between the second and third radicals of 3 sing. masc.; ܚ, 1 pl.; ܬܘܢ, 2 pl.; and ܝ, 3 plural.

Note 1.—In some parts of Oroomiah and Koordistan, בֵּה is contracted to ב. Instead of ܩܹ, the termination ܩܹ is often vulgarly given to the first person plural, making it ܩܵܕ݂ܡܹܢ. Instead of the termination ܣܘܼܢ, we sometimes hear ܡܘܼܢ, making the second person plural ܩܵܕ݂ܡܘܼܢ. On the plain of Oroomiah, this person is in some villages pronounced ܩܵܕ݂ܡܝܼܬܘܿܢ, which is probably a contraction for ܩܵܕ݂ܡܝܼܬܘܿܢ.

Note 2.—Instead of the personal pronouns being prefixed to this tense, we occasionally find them suffixed, thus:

בֵּה ܩܵܕ݂ܡܹܢ ܐܵܢܵܐ 1st sing. masc.	בֵּה ܩܵܕ݂ܡܹܢ ܐܲܚܢܲܢ 1st plural.
בֵּה ܩܵܕ݂ܡܵܢ ܐܵܢܵܐ 1st sing. fem.	
בֵּה ܩܵܕ݂ܡܹܬ ܐܲܢ݊ܬ 2nd sing. masc.	
בֵּה ܩܵܕ݂ܡܵܬ ܐܲܢ݊ܬ 2nd sing. fem.	בֵּה ܩܵܕ݂ܡܝܼ ܐܝܼܢ 3rd plural.

We have rarely, if ever, written any of these forms, except for the first person singular. If ܝܼܢ, as has been assumed, is a fragment of ܐܝܼܢ *they*, it is often very improperly joined by the ignorant villagers to a verb in the singular, e. g. ܒܵܬ݂ ܩܵܕ݂ܸܡ ܝܼܢ *he will finish*.

The pronouns may in the same manner follow other tenses besides the future. Thus, in the present, we hear ܟܹܐ ܩܵܕ݂ܟܘܿ ܐܵܢܵܐ *I am finishing*, ܟܹܐ ܩܵܕ݂ܟܘܿ ܐܲܢ݊ܬ *thou art finishing*. The accent coming before —, lengthens it. Pronounce *biprakeywéena*. The ܘ in ܟܹܐ gives the preceding —ܹ the sound of *ey*.

These remarks apply to all verbs. The similarity between the ancient and modern language in respect to these forms is worthy of notice. Thus, in the ancient, we have ܩܵܛܸܠ ܐ݊ܢܵܐ or ܩܵܛܸܠܢܵܐ, ܩܵܛܸܠ ܐ݊ܢ݊ܬ, etc. The relationship, however, of the ancient to the modern language in the inflection of the verb will be discussed farther on.

Second Future Tense.

ܟܵܐ ܗܿܘ ܟ݂ܵܕ݂ܝܼܠܵܐ I shall have finished (m.)

ܟܵܐ ܗܿܘ ܟ݂ܵܕ݂ܝܼܢ 1st fem.

ܟܵܐ ܗܿܘ ܡܘ ܟ݂ܵܕ݂ܝܼܠܘܼ 2nd masc.

ܟܵܐ ܗܿܘܢ ܟ݂ܵܕ݂ܝܼܢܵܐ 2nd fem.

ܟܵܐ ܗܿܘܐ ܟ݂ܵܕ݂ܝܼܠܵܐ 3rd masc.

ܟܵܐ ܗܿܘܐ ܟ݂ܵܕ݂ܝܼܢܵܐ 3rd fem.

ܟܵܐ ܗܿܘܿ ܟ݂ܵܕ݂ܝܼܠܵܐ 1st plural.

ܟܵܐ ܗܿܘܝܼܠܵܐ ܟ݂ܵܕ݂ܝܼܠܵܐ 2nd plural.

ܟܵܐ ܗܿܘܢ ܟ݂ܵܕ݂ܝܼܠܵܐ 3rd plural.

This tense is formed in all verbs by prefixing the first future of the substantive verb to the perfect participle.

SUBJUNCTIVE MOOD.

The Modern Syriac verb, as used in dependent clauses, resembles sometimes the subjunctive of the Latin, French, or German, and sometimes that of the English grammarian Murray; but for the sake of greater brevity, not to say simplicity, these varieties will be considered together under the common title of Subjunctive Mood.

The verb assumes the same form in the present tense of this mood as in the future tense, the auxiliary ܟܵܐ being generally dropped and ܗܘܵܐ being added to form the imperfect tense.

Present Tense.

ܟ݂ܵܕ݂ܡܝ I may finish (m.).

ܟ݂ܵܕ݂ܡ݂ 1st fem.

ܟ݂ܵܕ݂ܡܘܼܢ 2nd masc.

ܟ݂ܵܕ݂ܡܬܘܼܢ 2nd fem.

ܟ݂ܵܕ݂ܡ 3rd masc.

ܟ݂ܵܕ݂ܡܵܐ 3rd fem.

ܟ݂ܵܕ݂ܡܝ 1st plural.

ܟ݂ܵܕ݂ܡܝܼܬܘܼܢ 2nd plural.

ܟ݂ܵܕ݂ܡܝ 3rd plural.

Though this tense is properly used in dependent and hypothetical clauses, by prefixing ܟ݁ܐ or ܢܝ to it, it becomes a

generic present. The particle **ܒܐ** is used in Salmas and Oroomiah, while **ܐܠ** is the common prefix in Koordistan. We thus have **ܩܵܕܸܡ ܒܐ** *I am in the habit of finishing;* **ܦܵܠܸܛ ܒܐ** *I am in the habit of going out,* etc. This **ܒܐ** or **ܐܠ** is used with all the persons and in both numbers.

On the other hand, **ܩܵܡ**, derived from the ancient **ܩܕܵܡ**, prefixed to this tense makes it a preterite, equivalent to **ܩܕܸܡܠܼܝ**, e. g. **ܩܵܕܸܡ ܩܵܡ** *I finished.* This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, **ܩܵܡ ܣܵܢܸܕܘܗܝ** *I supported him,* would be pre-ferred to **ܣܢܸܕܠܼܝ ܐܠܹܗ**.

When **ܠܐ** (not **ܠܵܐ**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed nega-tively, e. g. **ܠܐ ܩܵܕܸܡ ܟܠܸܕܹܐ** *I am not in the habit of finish-ing quickly,* or *I shall not finish quickly.* These statements apply to verbs of both classes and all varieties.

NOTE 1.—In telling a story we sometimes hear a native vulgarly use the form **ܒܐ** almost exclusively, as his "narrative tense." It seems then to have the force of our English present, "he goes," "he tells," "he does so and so," and to the mind of a Nestorian gives a sort of vividness to the story.

NOTE 2.—Before verbs whose first radical is **ܐ** or **ܝ**, **ܒܐ** has the sound of **ܒ** with a simple sheva, e. g. **ܒܐ ܐܵܬܹܐ**, pronounced *k'atin.*

Second Present.

ܗܘܹܢ ܟܩܵܕܸܡܸܢ *I may be finishing (m.).*   **ܗܘܹܟ ܟܩܵܕܸܡܸܢ** 1st plural.

ܗܘܹܢ ܟܩܵܕܸܡܸܢ 1st fem.

ܗܘܹܬ ܟܩܵܕܸܡܸܢ 2nd masc.   **ܗܘܹܬܘܢ ܟܩܵܕܸܡܸܢ** 2nd plural.

ܗܘܹܬܝ ܟܩܵܕܸܡܸܢ 2nd fem.

ܗܘܹܐ ܟܩܵܕܸܡܸܢ 3rd masc.   **ܗܘܹܒ ܟܩܵܕܸܡܸܢ** 3rd plural.

ܗܘܹܐ ܟܩܵܕܸܡܸܢ 3rd fem.

This tense is formed by prefixing the auxiliary, ܗܘܿܡ, ܗܘܿܝ܆,
etc., to the present participle.

Imperfect Tense.

ܗܘܿܡ ܩܵܕܹܡ I might finish (m.).			ܗܘܿܘ ܩܵܕܹܡܝ 1st plural.	
ܗܘܿܡ ܩܵܕܡܵܢ 1st fem.				
ܗܘܿܡ ܬܩܵܕܹܡ 2nd masc.			ܗܘܿܘ ܩܵܕܡܝܬܘܿܢ 2nd plural.	
ܗܘܿܡ ܩܵܕܡܝܢܬ 2nd fem.				
ܗܘܿܡ ܩܵܕܹܡ 3rd masc.			ܗܘܿܘ ܩܵܕܡܝܢ 3rd plural.	
ܗܘܿܡ ܩܵܕܡܵܐ 3rd fem.				

With ܟܕ or ܐܝ prefixed, this tense denotes a past action
habitually performed, e. g. ܟܕ ܩܵܕܹܡ ܗܘܿܐ ܒܥܓܠ *he was in
the habit of finishing quickly.* So too with ܠܐ, the idea being
expressed negatively.

Perfect Tense.

ܗܘܿܡ ܩܕܝܼܡܬ I may have finished (m.).			ܗܘܿܘ ܩܕܝܼܡܬ 1st plural.	
ܗܘܿܢ ܩܕܝܼܡܢ 1st fem.				
ܗܘܿܡܢ ܩܕܝܼܡܬ 2nd masc.			ܗܘܿܘܬܘܿܢ ܩܕܝܼܡܬ 2nd plural.	
ܗܘܿܢܬܝ ܩܕܝܼܡܬ 2nd fem.				
ܗܘܿܐ ܩܕܝܼܡܬ 3rd masc.			ܗܘܿܒ ܩܕܝܼܡܬ 3rd plural.	
ܗܘܿܢܝ ܩܕܝܼܡܬ 3rd fem.				

This is formed by prefixing the auxiliary, ܗܘܿܡ, etc. to the
perfect participle.

Pluperfect Tense.

ܐܵܗܹ ܥܒ݂ܵܐ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ I might have finished.

ܐܵܗܲܢ ܥܒ݂ܵܐ ܟܲܕܵܪ ܓ݂ܐܠܝܼܟ݂ 1st fem.

ܐܵܗܐ ܗܲܡܲܐ ܗܘܵܐ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ 2nd masc.

ܐܵܗܘܢ ܐܝܼܢ ܗܘܵܐ ܟܲܕܵܪ ܓ݂ܐܠܝܼܟ݂ 2nd fem.

ܐܵܗܐ ܗܘܵܐ ܗܘܵܐ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ 3rd masc.

ܐܵܗܐ ܝܘܼܐ ܗܘܵܐ ܟܲܕܵܪ ܓ݂ܐܠܝܼܟ݂ 3rd fem.

ܐܵܗܘ ܗܲܘ ܗܘܵܘ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ 1st plural.

ܐܵܗܘ ܐܝܼܢܵܗ ܗܘܵܘ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ 2nd plural.

ܐܵܗܘ ܒ݂ܝܼ ܗܘܵܘ ܟܲܕܵܪܹ ܒ݂ܐܠܝܼܟ݂ 3rd plural.

This tense is formed by prefixing the auxiliary, ܗܘܵܐ ܗܹܘ, etc. to the perfect participle.

IMPERATIVE MOOD.

ܟܲܕܘܿܪ Finish thou (masc.).

ܟܲܕܘܿܪܝܼ Finish thou (fem.).

ܟܲܕܘܿܪܘܿܢ Finish ye.

The imperative is formed by inserting ܘ between the second and third radicals, and giving the plural its appropriate termination.

NOTE 1.—Sometimes we have the following imperative: ܗܹܘ ܒ݂ܟܵܕܘܿܪܵܐ *be finishing*, and the plural ܒ݂ܟܵܕܘܿܪܵܐ ܗܹܘܡܘܿܢ; but this is not common.

NOTE 2.—When the middle radical is ܝ, it is not ordinarily pronounced in the imperative; e. g. ܫܲܝܘܿܩ, pronounced *shook*. When the middle or final radical is ܘ, to avoid the coming together of two ܘ's, one is omitted in writing, e. g. the imperative of ܟ݂ܘܿܟ݂ is ܟ݂ܘܿܟ݂; of ܓ݂ܘܿܓ݂ it is ܓ݂ܘܿܓ݂, etc.

VERB WITH THE NEGATIVE PARTICLE ܠܵܐ OR ܠܹܐ.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-

cisely like ܩܕܝܡ, the subject need not be alluded to here-after.

ܠܐ ܝܡ ܡܟܕܡܢܐ	I am not finishing.
ܠܐ ܝܡ ܗܘܐ ܡܟܕܡܢܐ	I was not finishing.
ܠܐ ܩܕܝܡܠܝ	I did not finish.
ܠܐ ܝܡ ܩܕܝܡܐ	I have not finished.
ܠܐ ܝܡ ܗܘܐ ܩܕܝܡܐ	I had not finished.
ܠܐ ܩܕܝܡ	I shall not finish.
ܠܐ ܒܕ ܩܕܝܡ	I did not finish.

NOTE 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of ܘ. Thus, the imperfect is pronounced *leyin wa bipraka*, and the pluperfect *leyin wa prēka*.

NOTE 2.—It will be noticed that the future, in taking the negative, drops its preformative ܒܕ. Sometimes, however, ܠܐ ܒܕ ܩܕܝܡ is used as an emphatic future, e. g. ܠܐ ܒܕ ܝܡ ܘܠܐ ܒܕ ܐܟܠ *neither will I come, nor will I eat.*

NOTE 3.—The proper negative of ܒܕ ܩܕܝܡ is given above, but ܒܕ ܠܐ ܩܕܝܡ is allowable.

NOTE 4.—The subjunctive takes ܠܐ before its different tenses, which are not inverted. Vulgar usage sometimes employs ܠܐ instead of ܠܐ with the subjunctive.

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle ܠܐ, sometimes the inversion takes place without that particle. For example, ܩܡܕܘܒ ܝܡ ܡܟܟܢܗ܆ *why are you going out?*

VERBS USED INTERROGATIVELY.

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign placed at the end of the sentence.

PASSIVE VOICE.

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

VERBS OF THE FIRST CLASS CONJUGATED LIKE ܦܕܡ.

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

ܬܒܠܗ	to become lean.	ܬܕܘ	to dry (intr.).
ܬܒܠܗ	to thrive. 1 and 2.	ܬܕܪܟ	to kneel.
ܬܕܪ	to be scattered. 1 and 2.	ܬܕܡ	to lighten (flash).
ܬܘܡ	to scatter (seed). 1 or 2.	ܬܥܕ	{ to be or become cooked. 1 and 2.
ܬܒܕ	{ to be or become useless or idle. 1 and 2.		
ܬܒܝ	to conceive.	ܟܚܕ	to fashion; mingle.
ܦܠܝ	{ to be pressed (with business).	ܟܚܕ	to marry.
ܬܠܡܗ	to bruise, crush.	ܟܘܕ	to braid.
ܬܡܙ	{ to get well, be pleased. 1 and 2.	ܟܘܦ	to blaspheme. 1 or 2.
ܬܡܒܙ	to be defloured. 1 and 2.	ܟܕܝܟ	to stack up.
ܬܦܪ	to diminish (intr.). 1 and 2.	ܟܘܡܝ	to move (intr.).

ܓܘܕ to circumcise.

ܓܚܢ { to laugh. The present is generally ܬܓܚܟܐ ܟܡ.

ܓܟܒ to conquer.

ܓܠܣ to lose the bark. 1 and 2.

ܓܡܕ to full (cloth).

ܓܡܙ to grasp firmly, wring.

ܓܢܒ to steal.

ܓܢܒ to snatch.

ܓܪܕ to efface, scrape off.

ܓܪܡ { to strip off (as leaves), be stripped off.

ܓܪܦܝ to slip.

ܓܪܫܡ to grind (in a hand-mill).

ܓܪܦ { to shovel off, sweep away (as a river).

ܓܪܦ to slide.

ܓܕܒܡ to draw.

ܕܒܚ to sacrifice.

ܕܒܩ to seize or hold.

ܕܒܪ to lock, to bar.

ܕܘܫ to thresh.

ܕܡܟ to lie down, to sleep.

ܕܠܦ to leak (as a roof). 1 or 2.

ܕܡܟ to be seared. 1 and 2.

ܕܥܡ to touch.

ܕܪܥ to argue.

ܘܒܢ to buy.

ܘܩܡ to struggle (in fight).

ܘܟܪ to oppress.

ܘܡܠܐ to fill (to the brim).

ܘܡܥ to look sullen.

ܘܡܪ to sing.

ܘܩܡ to weave, knit.

ܘܕܘ to become ready. 1 and 2.

ܘܪܒܝ to scratch (as a board).

ܘܪܩ to scratch (with the nails).

ܘܪܚ to rise (as the sun).

ܫܚܠ { to mix, confuse (tr. and intr.).

ܫܚܬ to confine, shut up.

ܫܓܠ to start (with fear).

ܫܕܪ to walk (around).

ܫܗܪ to become white.

ܫܩܕ to pound, to beat.

ܫܩܒ to milk.

ܫܠܗ to err.

ܫܠܡ to dream.

ܫܚܠܦ to change (intr.).

ܫܠܡ { to squeeze; to escape. 1 and 2.

ܫܠܟ to lock; to set (as fruit).

ܫܡܕ to bear, to be patient.

ܫܡܥ to be or become sour.

ܣܕܒܐ {to be or become rotten, to putrify.

ܣܘܩ {to choke, drown, etc. (tr. and intr.).

ܣܥܪ to prohibit, keep back.

ܣܡܠ to wean.

ܣܥܪ to be deficient.

ܣܩܒܠ to embrace.

ܣܩܕ to dig.

ܣܡܕ to reap.

ܣܠܒܚ to honor, praise.

ܣܪܝ to spoil (intr.).

ܣܪܟ to expend. 1 or 2.

ܣܪܘ to arrange in order.

ܣܪܗܒ to scoop out.

ܣܪܘܦ to be singed. 1 and 2.

ܣܪܥܦ to grin.

ܣܪܟ to be or become sharp.

ܣܒܪ to think.

ܣܟܣ to be worthy.

ܣܓܕ to thresh, pound up.

ܣܡܛ to seal.

ܣܡܐ to be boastful.

ܦܟܬ to crush, break in pieces.

ܦܚܣ to grind.

ܦܐܠܬ to ask for.

ܦܠܥܕ to sink down. 1 and 2.

ܦܥܕ to dip (tr. and intr.).

ܦܠܕܘ to drive away.

ܦܠܕܟ to beat up (as eggs).

ܦܠܕܥ to grow fat.

ܦܕܒ to thrust in.

ܦܘܦ {to migrate, remove from place to place.

ܦܣܠ to anoint, to paint (as eyes).

ܦܚܣ to be or become faint.

ܦܠܚ to seize by violence.

ܦܠܩ to split.

ܦܣܕܠ to be or become mature.

ܦܕܒ to sweep.

ܦܥܣ to prune (vines).

ܦܩܦܠ to fold. See ܩܦܠ.

ܦܟ to be or become hungry.

ܦܩܦ to deny (as one's religion).

ܦܕܬ to be or become angry.

ܦܕܘ to thrust through.

ܦܕܣ to climb.

ܦܥܩ to be evident.

ܦܠܬܒ to write.

ܦܠܐܕ to tie a knot.

ܟܬܒ to flash.

ܟܬܒ to put on (clothes).

ܟܣܪ to be fitting.

ܟܕܘ to beckon, wink, etc.

ܟܚܣ to lick.

ܟܘܒܕ { to peck up (food); to embroider.

ܡܘܓ to mix (liquids).

ܡܟܚܣ to be found. 1 and 2.

ܡܟܝܟ to be or become meek.

ܡܟܟ to pluck.

ܡܕܝܟ to rub off skin, to be bald.

ܡܕܟ to be or become bitter.

ܡܕܘܩ to scour, to be polished.

ܡܟܣ to anoint.

ܡܕܠܣ to stretch out.

ܡܬܠ to tell a parable. 1 or 2.

ܢܒܚܣ to bark (as a dog).

ܢܟܗ to reprove.

ܢܟܕ to hew.

ܢܕܪ to vow.

ܢܘܠܕ to pine away.

ܢܘܕ to shy (as a horse).

ܢܘܕ to abstain from meat, etc.

ܢܣܕ to sift.

ܢܣܩ to be or become ashamed.

ܢܛܦ to drop (as water).

ܢܛܪ to keep.

ܢܚܠ to pull or root out.

ܢܣܪ to saw.

ܢܦܚܣ to blow (with the mouth).

ܢܦܠ to fall.

ܢܦܨ to shake (as clothes).

ܢܨܒ to plant.

ܢܚܓ to be slender or thin.

ܢܩܒ to peck.

ܢܩܒ to peck at.

ܢܩܒ to drive (a nail).

ܢܩܫ to paint. 1 or 2.

ܢܫܠ to skin.

ܢܬܟ to drain off (tr. and intr.).

ܢܫܩ to kiss.

ܢܬܒ to make an onset.

ܢܬܪ to fall (as leaves).

ܣܒܪ to trust.

ܣܓܕ to worship.

ܣܓܪ to fill up (tr. and intr.).

ܣܟܬ to be or become quiet.

ܩܲܠܲܒ݂ to plunder.

ܩܲܡܕܲܠ to redden, blush.

ܩܲܥܕ to support, prop.

ܩܲܥܠܲܚ to need.

ܩܲܩܲܚ to rot.

ܩܲܩܲܥ to become empty. 1 and 2.

ܩܲܩܸܙ to wait.

ܩܲܠܲܥ to be or become weary of.

ܩܲܠܲܕ to be beautiful. 1 and 2.

ܩܲܠܲܥܙ to reproach.

ܩܲܕ݂ܶܚ to deny.

ܩܲܕܙ to bolt (as flour).

ܩܲܕ݂ܝܠ to scratch, trace.

ܩܲܕ݂ܟ to suck in.

ܩܲܕܙܠ to comb.

ܩܲܠܗܕ to undo, pull down.

ܟܲܬܲܓ to do.

ܟܲܬܲܙ to pass.

ܟܲܘܠ to spin.

ܟܲܚܲܪ See under ܩܪܟ, p. 63.

ܟܲܡܕܓ to be baptized.

ܟܲܡܙܲܙ to dwell.

ܟܲܠܲܙ to dig out.

ܟܲܕ݂ܩ to flee.

ܩܲܣܲܚ to reflect. 1 or 2.

ܩܲܝܠܲܣ to open out, become flat.

ܩܲܚܲܠ to be or become crooked.

ܩܲܠܲܣ { to work. Present participle may be ܩܲܠܲܣܬ.

ܩܲܠܲܝܕ to go out. 1 and 2.

ܩܲܠܲܚ to be crooked, deceitful.

ܩܲܠܲܕܝ to fight.

ܩܲܥܝܣ to exult.

ܩܲܡܲܓ to command. 1 or 2.

ܩܲܠܲܣ to blossom.

ܩܲܕ݂ܙ to flee (as sleep).

ܩܲܕ݂ܣ to fly.

ܩܲܕ݂ܝܠ to tear, wear out.

ܩܲܕܙܝ to rub, use friction.

ܩܲܕܙܝ to burst out, to make burst.

ܩܲܕܙܪ to cut.

ܩܲܕܙܩ { to spread, as wings (tr. and intr.).

ܩܲܕ݂ܙܟ to separate (tr. and intr.).

ܩܲܥܝܣ to rend. 1 or 2.

ܩܲܥܝܠ to stretch (out).

ܩܲܥܥܙ { to be or become sorry. 1 or 2.

ܩܲܥܥܠ { to be or become straight. 1 and 2.

ܩܲܥܙܙ to melt (intr.). 1 and 2.

ܩܲܢܠܣ to open.

ܦ̈ܗܕ to wind (tr. and intr.).

ܥܲܡ to scorch, as food (intr.).

ܥܲܡܦ to squat.

ܥܲܕܣ to be or become mad.

ܥܲܕܟ، to string (as peppers).

ܩܲܬܕ to receive. 1 or 2.

ܩܲܚܕ to complain.

ܩܲܚܙ to bury.

ܩܲܝܣ to joint together.

ܩܲܘܟ { to be or become holy. 1 and 2.

ܩܲܝܗ { to put on (the outer garment).

ܩܲܝܟܕ to kill.

ܩܲܝܟܦ to gather (grapes).

ܩܲܠܬ to turn aside.

ܩܲܠܦ { to lose the bark (as a tree). 1 and 2.

ܩܲܡܣ to be crushed, to crush.

ܩܲܡܦܕ to twist.

ܩܲܡܕܨ to pinch.

ܩܲܣܘ to be wrinkled or puckered.

ܩܲܦܕ to fold. 1 or 2.

ܩܲܕܒ to partake of the sacrament.

ܩܲܕܦܕ to bite.

ܩܲܕܙ to win; to overlay.

ܩܲܕܥ to sweep, rake. 1 and 2.

ܩܲܠܓ to tremble.

ܩܲܠܙ to stone.

ܩܲܕ to be numb.

ܬ̈ܗܣ to be broad.

ܬܲܣܕ to run.

ܬܲܣܙ to have mercy on. 1 or 2.

ܬܲܣܛ to be far.

ܬܲܚܒ { to ride. Future sometimes ܬ̣ܗ ܬܲܚܟ.

ܬܲܟܝ to be or become soft.

ܬܲܩܗܣ to kick, stamp.

ܬܲܩܓ to dance.

ܬܲܟܙ to delineate.

ܬܲܗܣ to boil.

ܓܲܚܛܒ to let, let go.

ܓܲܟܥ to confuse, to be confused.

ܓܲܗܙ to leap.

ܓܲܣ to be or become warm.

ܓܲܝܗܣ to spread out.

ܓܲܠܬܝ to pluck.

ܓܲܠܣ { to strip off (as one's clothes). 1 and 2.

ܓܲܠܦ to be dislocated. 1 and 2.

ܓܲܟܗ to be parboiled. 1 and 2.

ܓܲܡܦܕ to break.

ܓܲܟܣ to overflow (intr.). 1 and 2.

ܓ̰ܘܦ to be or become palsied.

ܓ̰ܦ to level. 1 or 2.

ܓ̰ܦܙ to be pleasing to.

ܓ̰ܡܠ to take.

ܓ̰ܕܘ { to burst (as an egg). 1 and 2.

ܓ̰ܕܠ to sag down.

ܓ̰ܕܦ to partake. 1 or 2.

ܓ̰ܕܡ to eat out.

ܓ̰ܡܠ to transplant. 1 or 2.

ܓ̰ܡܠܩ to be or become silent.

ܐ̇ܦܟ to be or become numb.

ܐ̇ܒܙ to break.

ܐ̇ܣܘܩ to thrust.

ܐ̇ܚܕ to remember.

ܐ̇ܠܣ to fall down (as a wall).

ܐ̇ܠܩ to perish. 1 and 2.

ܐ̇ܟܡ to perish, be lost. 1 and 2.

ܐ̇ܦܣ to spill (intr.). 1 and 2.

ܐ̇ܦ to mould or be mouldy.

ܐ̇ܦܡ to meet.

ܐ̇ܦܢ to sneeze.

ܐ̇ܡܠ to weigh (tr.).

ܐ̇ܟܟ to be reformed. 1 and 2.

ܐ̇ܕܦ to crumb up.

ܐ̇ܕܚ to be mended. 1 and 2.

ܐ̇ܕܡ to be buttoned. 1 and 2.

ܣ̰ܠܕܡ to be or become thick.

ܟ̰ܡܕܟ to wither (intr.).

ܟ̰ܕܕܟ to press out (juice).

NOTE.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes ﹦ in preference to ﹦ (according to the analogy of the ancient language) in the present participle. Thus we have ܕܣܠܟܡܙܐ *dreaming*, ܟ̰ܡܕܟܙܐ *withering*, ܟ̰ܕܕܟܙܐ *pressing out*.

CLASS II. REGULAR VERB.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-

ample, **قَلِي**, if it conform to the preceding paradigm, denotes *to go out;* but if it conform to the following paradigm, *to bring out* or *to cause to come out.* The same is true of **قَذَﻪ** : when conjugated as a verb of the second class, it denotes *to finish,* in a transitive sense, or *to save.*

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **قَﻤﺞ**, following either paradigm, is transitive, and means *to command.* More rarely a verb is intransitive in either conjugation, as **ﺩﻟﻚ** *to leak,* which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A **ﻣ** is prefixed to the root in all its inflections by the people of Tiary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes $\overset{\angle}{}$ when the root has $\overset{\angle}{}$, and $\overset{}{\top}$ when the root has $\overset{}{\top}$. If $\overset{\angle}{}$ is the first vowel, **ﻪ** is inserted after the the second radical; and when $\overset{}{\top}$ is the first vowel, **ﻪ** is inserted. The third radical takes $\overset{}{\top}$ with final **ﺍ**. We will again take **قَذَﻪ** as the model.

<div align="center">

INFINITIVE **ﻟﻜﻘَﺬﻪﻣ** *to save.*

</div>

Present Participle.	*Perfect Participle.*
قَذﻪﻣ saving.	**ﻛﻪﺩﻤﻲ , ﻛﻪﺩﻤﻟ** having saved.

INDICATIVE MOOD.

Present Tense.

فَدَوُمِ نَہٖ   I am saving (m.).

فَدَوُمِ نَفٖٕ   1st fem.

فَدَوُمِ نَمْنَ   2nd masc.

فَدَوُمِ نَمْنِ   2nd fem.

فَدَوُمِ نَكْ   3rd masc.

فَدَوُمِ نَكْ   3rd fem.

فَدَوُمِ نَفٖٕٝ   1st plural.

فَدَوُمِ نَلْفْ   2nd plural.

فَدَوُمِ نَلْ   3rd plural.

Imperfect Tense.

هَفٖٕ نَہٖ فَدَوُمِ   I was saving (m.).

هَفٖٕ نَفٖٕ فَدَوُمِ   I was saving (f.).

هَفٖٕ نَمْنَ فَدَوُمِ   2nd masc.

هَفٖٕ نَمْنِ فَدَوُمِ   2nd fem.

هَفٖٕ فَدَوُمِ   3rd masc.

هَفٖٕ فَدَوُمِ   3rd fem.

هَوُفٖٕ نَفٖٕ فَدَوُمِ   1st plural.

هَوُفٕ نَلْفٕ فَدَوُمِ   2nd plural.

هَوُفٕ فَدَوُمِ   3rd plural.

The same elision takes place which has been repeatedly noticed. We are to pronounce *parookin wa*, etc. Notice this in the pluperfect.

Preterite Tense.

كُوُدِمَكِ   I saved (m.).

كُوُدِمَكُمٝ   2nd masc.

كُوُدِمَكْجِ   2nd fem.

كُوُدِمَلِ   3rd masc.

كُوُدِمَلَٝ   3rd fem.

كُوُدِمَكٝ   1st plural.

كُوُدِمَكُوجٝ   2nd plural.

كُوُدِمَكُفٝ   3rd plural.

This is formed like the corresponding tense in verbs of the first class, except that ه is inserted after the first radical.

Perfect Tense.

ܟܘܕܒܬ ܢܡ I have saved(m.).   ܟܘܕܡ ܢܡܢ 1st plural.

ܟܘܕܒܝ ܢܦ 1st fem.

ܟܘܕܒܬ ܢܡܠ 2nd masc.   ܟܘܕܡ ܢܠܘܢ 2nd plural.

ܟܘܕܒܝ ܢܡܠܢ 2nd fem.

ܟܘܕܒܬ ܟܠ 3rd masc.   ܟܘܕܡ ܢܠ 3rd plural.

ܟܘܕܒܝ ܟܠ 3rd fem.

The perfect participle is formed by inserting **ܘ** after the first radical, and giving the last radical the vowel _ᵉ_ with final **ܠ**.

Note.—In some cases, _ᵢ_ is inserted between the second and third radicals, as, for instance, **ܟܘܣܠܠ** *having envied.* This vowel always appears in the feminine participle.

When the root takes _ᵃ_ instead of _ᵉ_, the perfect participle, with scarcely an exception, takes this _ᵢ_ between the second and third radicals, and the same vowel appears also in the future; as **ܟܗ ܟܣܠ** *I will envy.* By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is **ܘ**.

If it should be objected that **ܐܘܒ** *to repent,* and similar verbs, with radical **ܘ**, have _ᵉ_ in the root and _ᵢ_ in the perfect participle, it may replied, that, although _ᵉ_ is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of _ᵃ_. Thus **ܟܘܒ, ܐܘ**.

Pluperfect Tense.

ܟܘܕܒܬ ܢܡ ܗܘܐ I had saved (m.).   ܟܘܕܡ ܢܡܢ ܗܘܘ 1st plural.

ܟܘܕܒܝ ܢܦ ܗܘܐ 1st fem.

ܟܘܕܒܬ ܢܡܠ ܗܘܐ 2nd masc.   ܟܘܕܡ ܢܠܘܢ ܗܘܘ 2nd plural.

ܟܘܕܒܝ ܢܡܠܢ ܗܘܐ 2nd fem.

ܟܘܕܒܬ ܗܘܐ 3rd masc.   ܟܘܕܡ ܗܘܘ 3rd plural.

ܟܘܕܒܝ ܗܘܐ 3rd fem.

Future Tense.

ܒܹܛ ܦܵܕܹܡ I will save (m.).   ܒܹܛ ܦܵܕܹܢܝ 1st plural.

This is inflected like the corresponding tense of the first class. Those verbs, however, which have -ܲ- in the root, or -ܿ- in the perfect participle, have the same vowels here also; e. g. ܡܲܕܘܸܪ to *return* (tr.), *cause to turn*, has its perfect participle ܡܲܕܘܿܪܹܐ, and its future ܒܹܛ ܡܲܕܘܸܪ.

Second Future Tense.

ܒܹܛ ܗܿܘܹܢ ܟܹܐܘܕܸܠܹܐ I shall have saved (m.).	ܒܹܛ ܗܿܘܿܝ ܟܹܐܘܕܸܠܹܐ 1st plur.
ܒܹܛ ܗܿܘܹܬ ܟܹܐܘܕܸܠܝ 1st fem.	
ܒܹܛ ܗܿܘܸܬܠܐ ܟܹܐܘܕܸܠܹܐ 2nd masc.	ܒܹܛ ܗܿܘܹܬܘܢ ܟܹܐܘܕܸܠܹܐ 2nd plural.
ܒܹܛ ܗܿܘܸܬܠܵܝ ܟܹܐܘܕܸܠܝ 2nd fem.	
ܒܹܛ ܗܿܘܹܠܹܐ ܟܹܐܘܕܸܠܹܐ 3rd masc.	ܒܹܛ ܗܿܘܹܒ ܟܹܐܘܕܸܠܹܐ 3d plur.
ܒܹܛ ܗܿܘܸܠܵܝ ܟܹܐܘܕܸܠܝ 3rd fem.	

SUBJUNCTIVE MOOD.

Present Tense.

ܦܵܕܹܡ I may save (m.).   ܦܵܕܹܢܝ 1st plural.

This is inflected like the corresponding tense of the first class, and takes -ܲ-, as well as -ܿ-, between the second and third radicals, whenever the future takes them.

Second Present Tense.

ܗܿܘܹܢ ܦܵܕܸܠܝܹܐ I may be saving (m.).	ܗܿܘܿܝ ܦܵܕܸܠܝܹܐ 1st plural.
ܗܿܘܹܬ ܦܵܕܸܠܝ 1st fem.	
ܗܿܘܸܬܠܐ ܦܵܕܸܠܝܹܐ 2nd masc.	ܗܿܘܹܬܘܢ ܦܵܕܸܠܝܹܐ 2nd plural.
ܗܿܘܸܬܠܵܝ ܦܵܕܸܠܝ 2nd fem.	
ܗܿܘܹܡ ܦܵܕܸܠܝܹܐ 3rd masc.	ܗܿܘܹܒ ܦܵܕܸܠܝܹܐ 3rd plural.
ܗܿܘܸܠ ܦܵܕܸܠܝ 3rd fem.	

Imperfect Tense.

ܩܷܕܶܡ ܗ݇ܘܳܐ I might save (m.).   ܩܷܕܶܡ ܗܘܰܝܢ 1st plural.

This is inflected like the corresponding tense of the first class. Like the present tense, its vowels depend on the vowels of the future, to which they always conform.

Perfect Tense.

ܗܳܘܶܐ ܩܡܘܕܳܡܶܬ I may have saved (m.).   ܗܳܘܶܝܢ ܩܡܘܕܳܡܶܬ 1st plural.

ܗܳܘܝܳܐ ܩܡܘܕܳܡܝܳܐ 1st fem.

ܗܳܘܶܐ ܩܡܘܕܳܡܶܬ 2nd masc.   ܗܳܘܶܝܬܘܢ ܩܡܘܕܳܡܶܬ 2nd plural.

ܗܳܘܝܳܐ ܩܡܘܕܳܡܝܳܐ 2nd fem.

ܗܳܘܶܐ ܩܡܘܕܳܡܶܬ 3rd masc.   ܗܳܘܶܝܢ ܩܡܘܕܳܡܶܬ 3rd plural.

ܗܳܘܝܳܐ ܩܡܘܕܳܡܝܳܐ 3rd fem.

Pluperfect Tense.

ܗܳܘܶܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܶܬ I might have saved (m.).   ܗܳܘܶܝܢ ܗܘܰܝܢ ܩܡܘܕܳܡܶܬ 1st plural.

ܗܳܘܝܳܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܝܳܐ 1st fem.

ܗܳܘܶܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܶܬ 2nd masc.   ܗܳܘܶܝܬܘܢ ܗܘܰܝܬܘܢ ܩܡܘܕܳܡܶܬ 2nd plural.

ܗܳܘܝܳܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܝܳܐ 2nd fem.

ܗܳܘܶܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܶܬ 3rd masc.   ܗܳܘܶܝܢ ܗܘܰܘ ܩܡܘܕܳܡܶܬ 3rd plural.

ܗܳܘܝܳܐ ܗ݇ܘܳܐ ܩܡܘܕܳܡܝܳܐ 3rd fem.

IMPERATIVE MOOD.

ܩܰܕܶܡ save thou (m.).   ܩܰܕܶܡܘ

ܩܰܕܶܡ save thou (f.).   or   } save ye.

ܩܰܕܶܡܡܘ

It is to be particularly noted that the verbs marked *i* in the following table make the plural imperative by simply adding ܘ to the singular. Thus, ܚܣܶܡܘ *envy ye,* ܟܡܘܬܶܦ

answer ye, etc. The second form given above, ܦܳܕܽܘܡܥ,
may be used with other verbs, but is not so common, and
is now omitted in our books. ܝܰܬܒܶܕ forms its imperative
plural thus: ܝܰܬܒܶܠܽܘܢ.

VERBS OF THE SECOND CLASS CONJUGATED LIKE ܦܳܕܶܡ.

NOTE.—*r*, following a verb, shows that it conforms in every re-
spect to ܦܳܕܶܡ; *i*, that it takes –'– in the present participle, –„– in
the perfect participle, etc. Verbs are not repeated in this table
which are used as verbs of either class, without a change of signifi-
cation, and which have been given already in the first table.

ܬܰܒܶܕ to cultivate. *r*		ܝܰܠܶܣ to strip off bark. *r*	
ܬܰܕܶܕ to scatter (tr.). *r*		ܝܰܡܶܡ to spy out. *i*	
ܬܰܘܶܕ to glean. *i*		ܝܰܕܶܬ to tempt. *r*	
ܬܰܣܶܕ to envy. *i*		ܝܰܕܶܕ to wallow. *i*	
ܬܰܡܶܒ to search. *r*		ܝܰܥܶܢ to be dizzy. *i*	
ܬܰܝܶܕ to render vain or idle. *r*		ܝܰܒܶܒ to look. *r*	
ܬܰܡܶܪ to heal. *r*			
ܬܰܡܶܗ to deflour. *r*		ܘܰܬܶܕ to support, nourish. *r*	
ܬܰܝܶܕ to degrade (tr.). *r*		ܘܰܠܶܕ to lie. *r*	
ܬܰܐܶܒ to ask a question. *r*		ܘܰܚܶܝ to sear. *r*	
ܬܰܕܶܟ to bless. *r*			
ܬܰܥܶܕ to cook. *r*		ܐܰܝܶܕ to provoke. *i*	
ܬܰܥܶܕ to do skilfully. *r*		ܐܰܘܶܕ to make ready. *r*	
		ܐܰܣܶܗ to help. *i*	
ܝܰܬܶܕ to wrangle. *r*		ܐܰܡܶܢ to believe. *i*	
ܝܰܡܶܬ to answer. *i*		ܐܰܝܶܕ to beget. *r*	

وُܦ to sell. *r*

وُܣܟ to join. *i*

وُܟܠܘ to disturb, be disturbed. *i*

ܘܡܚ {to defile, or become defiled, with milk, etc., during fast. *i*

وَذܘ to prepare. *r*

ܣܬܝܕ to incite. *r*

ܣܬܟܕ to become cold. *r*

ܣܟܕܐ to ask after one's health. *r*

ܣܘܓܢܠ to renew. *i*

ܣܟܚܡ to rule. *r*

ܣܟܟܕ to wash. *i*

ܣܟܡ to be or make strong. *i*

ܣܟܡܝ to escape. *r*

ܣܙܘܝ to singe. *r*

ܓܟܟܕ to play. *r* and *i*

ܓܟܟܘ to indulge. *i*

ܓܟܡܙ to bury. *r*

ܚܡܙܕ to drive away. *r*

ܚܦܥܝ to hem; to brush up. *r*

ܚܙܘܝ to roll up. *r*

ܟܬܟܕ {to carry (away). *r* / This root is also ܟܟܕ, / ܢܬܟܕ, or ܡܚܬܟܕ.

ܠܟܡ to blot. *i*

ܡܚܘܗ to find time; to supply. *r*

ܡܚܘܕ to return (tr.). *i*

ܡܚܣܬ to love. *i*

ܡܚܣܡܛ to heat (tr.). *i*

ܡܚܚܣ to find. *r*

ܡܚܟܛ to blacken (tr.). *i*

ܡܚܚܡܗ، to cover, shut. *r*

ܡܚܟܚܟ to bow (tr.). *i*

ܡܚܟܚܕ to pay a debt. *i*

ܡܕܟܟ to teach. *r*

ܡܚܘܡܣ to smell. *i*

ܡܚܘܡܝ to nurse. *i*

ܡܚܘܡܛ to apply (attention). *i*

ܡܚܘܡܠܟ to cause to ascend. *r*

ܡܚܟܣ to cool (tr.). *i*

ܡܚܛܒ to burn (tr.). *r*

ܡܚܛܛܛ to raise. *i*

ܡܚܛܛܕ to chisel out. *i*

ܡܚܛܟܟ to cool (tr.). *i*

ܡܚܛܛܢ to cause to hit. *i*

ܡܚܙܛ to lift up. *r*

ܡܕܥܕ to kindle (tr.). *i*

ܡܕܢܝܒ to place. *r*

ܟܣܡܛ to raise (the dead). *r*

ܩܲܦܸܩ to empty (tr.). *r*

ܩܲܡܸܕ to ornament. *r*

ܩܲܡܚܠ to maim. *i*

ܟܲܚܸܕ to wonder. *r*

ܚܲܓܘ to vex or be vexed. *i*

ܩܘܿܕ to gape. *i*

ܩܲܣܸܕ to atone. *r*

ܩܲܚܸܕ to muse. *r*

ܩܲܠܸܕ to bring out. *r*

ܩܲܢܸܕ to cut out. *r*

ܩܲܨܸܕ to gaze at. *r*

ܩܲܥܸܕ to stretch out. *r*

ܩܲܥܸܩ to translate. *r*

ܩܲܥܸܕ to chew the cud, to digest. *r*

ܨܲܠܸܕ to be or become sober. *i*

ܨܲܪܸܦ to refine. *i*

ܩܲܕܸܡ to anticipate. *r*

ܩܲܕܸܫ to make holy. *r*

ܩܲܘܸܕ to promise. *i*

ܩܲܘܸܪ to happen. *i*

ܩܲܘܘ to look. *r*

ܩܲܠܸܦ to peel. *r*

ܩܲܕܸܨ to squeeze in. *i*

ܩܲܟܸܣ to glorify. *r*

ܩܲܘܸܕ to entice. *r*

ܩܲܕܸܚ to be or become foolish. *i*

ܩܲܘܸܕ to send. *r*

ܩܲܡܚܠ to long for. *i*

ܩܲܚܸܚ to praise. *r*

ܩܲܠܸܣ to strip, despoil. *r*

ܩܲܠܸܕ to be or become quiet. *i*

ܩܲܠܸܟ to dislocate. *r*

ܩܲܠܸܩ to parboil. *r*

ܩܲܒܸܕ to perform a burial service. *r*

ܩܲܕܸܡ to be or become peaceful. *i*

ܩܲܚܸܣ to make overflow. *r*

ܩܲܕܘ to be acquainted with. *i*

ܩܲܕܸܦ
ܩܲܕܸܦ } to be partaker. *r* and *i*

ܗܲܘܸܬ to repent. *i*

ܗܲܠܸܟ to cause to perish. *r*

ܗܲܠܸܩ to destroy. *r*

ܗܲܡܸܪ to finish. *i*

ܗܲܢܸܣ to sigh. *r*

ܗܲܩܸܟ to prop. *r*

ܗܲܩܸܣ to spill. *r*

ܗܲܪܸܟ to abandon. *r*

ܗܲܕܸܪ to make. *r*

ܗܲܕܸܩ to button. *r*

A verb of four radicals may follow this paradigm, e. g. ܕܡܥ to *shed tears;* ܥ being regarded as a quiescent. A few of the above roots beginning with ܣ are really causatives, a weak radical, as, for instance, ܐ in the case of ܣܟܠ, having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

IRREGULAR VERBS OF THE FIRST CLASS.

FIRST VARIETY. FIRST RADICAL ܐ. Root ܐܟܠ *to eat.*

INDICATIVE MOOD.

Present Tense.

ܒܐܟܠܢ ܢܐ I am eating (m.).	ܒܐܟܠܢ ܢܦ 1st plural.	
ܒܐܟܠܢ ܢܐ 1st fem.		
ܒܐܟܠܢ ܢܡܠ 2nd masc.	ܒܐܟܠܢ ܢܠܦ 2nd plural.	
ܒܐܟܠܢ ܢܡܠܣ 2nd fem.		
ܒܐܟܠܢ ܟܠ 3rd masc.	ܒܐܟܠܢ ܢܠ 3rd plural.	
ܒܐܟܠܢ ܟܠ 3rd fem.		

The only irregularity here is owing to the ܐ. This is heard but faintly, if at all, and the — is lengthened to —.

Imperfect Tense.

ܒܐܟܠܢ ܢܐ ܗܘܐ I was eating (m.). ܒܐܟܠܢ ܢܦ ܗܘܐ We were eating.

Preterite Tense.

ܐܟܠ I ate. ܐܟܠ We ate.

Perfect Tense.

ܐܟܝܠ ܢܐ I have eaten. ܐܟܝܠ ܢܦ We have eaten.

The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.

Future Tense.

The future tense is regular, and the imperative also, except that in the latter the ܐ is not sounded. It is written ܢܶܐܟ݂ܘܽܠ *eat thou,* ܢܶܐܟ݂ܘܽܠܘܽܢ *eat ye.*

NOTE.—It will be understood, both in regard to this and the following varieties, that those tenses which are not mentioned are perfectly regular.

LIST OF VERBS WITH INITIAL ܐ.

ܐܳܥܶܕ to enter.	ܐܳܙܶܠ to go.	ܐܳܣܶܩ to go up.
ܐܳܡܰܪ to say.	ܐܳܣܶܪ to bind.	ܐܳܩܶܪ to cool (intr.).

The verbs ܐܳܥܶܕ and ܐܳܡܰܪ are entirely regular; i. e. they conform to the preceding paradigm. The same is true of ܐܳܙܶܠ, except in the future, where ܠ is for the most part not sounded (see Hoff. § 27, 4, a), and in the imperative, which is ܙܶܠ in the singular, and ܙܶܠܘ in the plural. Compare the imperative of the same verb in the ancient language, ܙܶܠ ܘ, ܙܶܠ, etc. In the modern, we often hear ܙܶܠܘܟ݂ *go thou,* just as ܙܶܠ ܠܰܟ݂ in the ancient, and לֶךְ־לְךָ in the Hebrew. This suffix is used with the imperative of but few verbs; e. g. ܐܶܡܰܪ, ܫܩܘܠ, ܩܘܡ etc. The idiom will be referred to farther on, when the relation of the modern to the ancient verb is discussed.

Future Tense of ܐܳܙܶܠ.

ܒܶܕ ܐܳܙܶܟ I will go (m.).		ܒܶܕ ܐܳܙܶܟ 1st plural.
ܒܶܕ ܐܳܙܶܟ 1st fem.		
ܒܶܕ ܐܳܙܶܟܬ 2nd masc.		ܒܶܕ ܐܳܙܶܟܬܘܢ 2nd plural.
ܒܶܕ ܐܳܙܶܟܬܝ 2nd fem.		
ܒܶܕ ܐܳܙܶܠ 3rd masc.		ܒܶܕ ܐܳܙܶܟ 3rd plural.
ܒܶܕ ܐܳܙܶܟܐ 3rd fem.		

NOTE 1.—With a negative preceding, ܐ is not sounded in common conversation (e. g. ܟ݂ܠܐ ܒ݁ܵܘܸܕ), and three syllables are reduced to two.

NOTE 2.—In Bootan, we have the following form of the future, which is well worthy of a place in our grammar, as it throws light on the relation of the ancient to the modern language.

ܒ݁ܵܘܸܕ݂ܝ ܒ݂ܝܠ 1 sing. (m. and f.).	ܒ݁ܵܘܸܕܲܢ ܒ݂ܝܠ 1st plural.
ܒ݁ܵܘܸܕ݂ܘܿܟ݂ ܒ݂ܝܠ 2nd masc.	
ܒ݁ܵܘܸܟ݂ܝܼ ܒ݂ܝܠ 2nd fem.	ܒ݁ܵܘܸܕ݂ܘܿܟ݂ܘܿܢ ܒ݂ܝܠ 2nd plural.
ܒ݂ܵܘܸܕ݂ ܒ݂ܝܠ 3rd masc.	
ܒ݁ܵܘܸܕ݂ܵܐ ܒ݂ܝܠ 3rd fem.	ܒ݁ܵܘܸܕ݂ܝܼ ܒ݂ܝܠ 3rd plural.

NOTE 3.—On the plain of Oroomiah, the verb ܕ݂ܵܣܸܟ݂ is generally used instead of ܒ݁ܵܘܸܕ݂ in all the tenses of the indicative, except the future, and in the imperative. The present tense is ܟ݂ܸܡ ܕ݂ܵܣܸܟ݂ (in some villages ܟ݂ܸܡ ܕ݂ܲܢܵܣܸܟ݂), the preterite ܣܸܟ݂ܠܸܗ, the perfect ܟ݂ܸܡ ܣܵܢܸܟ݂ܠܵܐ, and the imperative ܣܡܘܿܟ݂. This is no doubt the ancient ܕ݂ܵܣܸܟ݂ *to crawl*, and, sometimes, *to move one's self.* We occasionally hear in the mountains the future ܕ݂ܵܣܸܟ݂ ܒ݂ܝܠ. It would have been better to write the preterite ܕ݂ܵܣܸܟ݂ܠܸܗ, and the perf. part. ܕ݂ܵܣܸܟ݂ܵܐ, had the thing been originally understood. As to the dropping of ܕ, compare ܣܸܟ݂ܵܐ with the ancient ܣܸܟ݂ܠܵܐ, ܕ݂ܵܣܸܟ݂, and the corresponding words in Hebrew.

In regard to ܐ݂ܡܸܕ݂, ܐ݂ܡܸܠܸܗ, and ܒ݂ܵܕ݂, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial ܐ. The present participle is almost always spoken in this province as if written ܒ݂ܝܡܸܢܵܐ, ܒ݂ܝܡܸܢܝܼܵܐ, and ܒ݂ܝܡܸܢܵܐ, i. e. like ܟ݂ܵܟ݂ܸܢܵܐ; and the futures are often ܒ݂ܝܡ ܗ݂ܸܡܸܟ݂, ܒ݂ܝܠ ܗ݂ܸܡܸܟ݂, ܒ݂ܝܠ ܗ݂ܸܡܸܟ݂, i. e. like

ܟܡ̈ܢ ܠܡܕ. On the other hand, the usage in Koordistan makes them regular verbs with initial ܂, like ܐܼܕܠ. The ancient root of ܐܼܡܐ̇ is also ܐܼܡܐ̇. We have therefore preferred to class them here. It should not be unnoticed that when ܂ܡܡ̇ ܠܡܕ, etc. are not used in Oroomiah as the futures of these verbs, we have instead ܂ܡܡ̈ܢ ܠܡܕ, ܂ܡܡ̈ܢ ܠܡܕ, etc.

SECOND VARIETY. MIDDLE RADICAL ܂ or ܘ.

The middle radical in this variety inclines sometimes to ܂, and sometimes, especially in Koordistan, to the sound of ܘ. (See Hoff. § 33, 3, *b*.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

For the sake of uniformity the roots are now all written with medial ܂.

Take for example ܐܼܪܩ *to remain*.

INDICATIVE MOOD.

Present Tense.

ܟܡ ܐܸܪܩܟܬ I am remaining (m.). ܟܡ̈ܢ ܐܸܪܩܟܬ We are remaining.

This is regular, if we consider ܘ the middle radical.

Preterite Tense.

ܟܠܥܩ I remained (m. and f.). ܟܠܥܩ We remained.

Whether the second radical here be called ܂ or ܘ, it is not at all sounded, and instead of ܟܠܥܩ or ܟܠܥܪܩ, we write ܟܠܥܩ.

Perfect Tense.

ܟܡ ܐܸܪܩ I have remained (m.). ܟܡ̈ܢ ܐܸܪܩ We have remained.

The participle, which would regularly be ܟܵܐܹܡܬܵܐ or ܟ݂ܵܐܹܡܬ݂ܵܐ,
is contracted into ܟܵܐܹܡ, the feminine of which is ܟܵܝܡܵܐ.

Future Tense.

ܒܸܕ ܟܵܐܹܡ	I shall remain (m.).	ܒܸܕ ܟܵܝܡܲܚ	1st plural.
ܒܸܕ ܟܵܝܡܲܢ	1st fem.		
ܒܸܕ ܟܵܝܡܹܬ	2nd masc.	ܒܸܕ ܟܵܝܡܝܬܘܿܢ	2nd plural.
ܒܸܕ ܟܵܝܡܲܬܝ	2nd fem.		
ܒܸܕ ܟܵܐܹܡ	3rd masc.	ܒܸܕ ܟܵܝܡܝ	3rd plural.
ܒܸܕ ܟܵܝܡܵܐ	3rd fem.		

The vowel ܹ here forms a diphthong with the following
ܡ, excepting in the third singular masculine.

IMPERATIVE MOOD.

ܟܡܘܿܡ remain thou.   ܟܡܘܿܡܘܢ remain ye.

Here the middle radical falls out, and we write as above,
instead of ܟܘܿܡܘܿܡ or ܟܡܘܿܡ.

VERBS FOLLOWING THE ANALOGY OF ܟܵܐܹܡ.

ܟ݂ܵܙܹ	to make water.	ܚܵܝܹܛ	to sew.
ܕܵܐܹܢ	to judge.	ܚܵܪܹܢ	to curry (a horse).
ܒܵܐܹܛ	to make fine or small.	ܚܵܐܹܡ	to be or become hot.
ܕܵܐܹܪ	to return.	ܚܵܝܹܦ	to bathe (of females).
ܕܵܐܹܫ	to tread.	ܚܵܐܹܪ	to look.
ܘܵܐܹܕ	to increase.	ܢܵܐܹܪ	to venture.
ܘܵܐܹܪ	to swell.	ܟ݂ܵܘܹ	to invite.

ܟ݂ܵܪܘ to scratch.

ܟ݂ܵܝܠ to measure.

ܟ݂ܵܡ to be or become black.

ܟ݂ܵܦ to bow.

ܟ݂ܵܪ to be alienated.

ܟ݂ܵܥ to be paid (an account).

ܟܵܝ to curse.

ܟܵܡ to blame.

ܟܵܥ to make dough.

ܡܵܨ to suck (the breast).

ܡܵܬ to die.

ܢܵܣ to rest.

ܢܵܡ to nod.

ܢܵܥ to sting, to bite.

ܣܵܒ to be or become old.

ܣܵܡ to ordain.

ܥܵܕ to weed.

ܥܵܨ to be or become narrow.

ܦܵܣ to be or become cool.

ܦܵܟ to lose the savor.

ܦܵܪ to dawn.

ܨܵܕ to hunt or fish.

ܨܵܡ to fast.

ܨܵܦ to drain off (intr.).

ܨܵܬ to listen to, to obey.

ܩܵܣ to fade (as grass).

ܩܵܡ to rise. (Imp. ܩܘܡ.)

ܩܵܥ to bruise or become bruised.

ܩܵܪ to chisel out.

ܩܵܠ to hit.

ܪܵܡ to be high, to rise.

ܪܵܣ to sprinkle.

ܪܵܩ to spit.

ܓ݂ܵܪ to go down (as a swelling).

ܓ݂ܵܦ to rub.

ܓ݂ܵܣ to long for.

ܓ݂ܵܪ to kindle.

ܚܵܝ to fasten (the eyes).

ܚܵܡ to finish (tr. and intr.).

ܚܵܪ to come to one's self.

ܚܵܝ is almost always on the plain of Oroomiah pronounced in the present as if written ܚܝܵܬܹ. In some districts it is regular.

ܟ݇ܕܒ *to be worth,* as spoken, is quite anomalous. The present participle is ܬܝܟ݂ܕܒܠ; the preterite, ܟܕܒܠ; the perfect participle, ܟܝܕܒܠ; the future, ܟܕ݂ܟ ܕ݂ܡ, ܟ݂ܕ݂ܟ ܕ݂ܡ; the imperative, ܟ݂ܘܕ.

ܕܠܝ has its future often, perhaps generally, irregular: ܝܦ݂ܝ ܕ݂ܡ. In the third person singular masculine, it has ܕܠܝ ܠܟ ܕ݂ܡ. Its present participle is ܕ݂ܠܝܝ.

ܩܪܕ has its present participle ܩܪܕܠ, and, were it not for its etymology, might be classed with verbs with initial ܠ. Its future is also sometimes ܩ݂ܪܕ ܠܟ ܕ݂ܡ.

VERBS WITH MEDIAL ܠ.

Under this variety may properly come verbs with medial ܠ. They differ somewhat, but not essentially, from the preceding. Take, for example, ܚܠܨ *to thrust in.* The present participle is ܬܚܝܠܨܝ (*a*) or ܬܚܠܨܝ (*b*). The preterite is ܟܚܠܨܝ; the future, ܢܚܠܨ; the imperative, ܚܠܘܨ. Some of these verbs have two forms of the present participle, marked (*a* & *b*), some only one. In Koordistan, the future is not ܢܚܠܨ ܕ݂ܡ, but ܢܚܠܨ ܕ݂ܡ.

Like ܚܠܨ, inflect

ܕ݂ܠܚܢ to sweat (*a* & *b*).	ܚܠܦ to hew (*a* & *b*).	ܕ݂ܚܠ to tremble (*b*).
ܛܠܟ to taste (*a* & *b*).	ܚܠܕ to shut (*a*).	ܕ݂ܚܟ to rouse (*b*).
ܛܥܢ to bear (*a* & *b*).	ܟܠܩ { to masticate (*a* & *b*).	ܚܠܟ to cough (*a* & *b*).
ܟܠܦ to fold (*a*).	ܕ݂ܚܦ to darn (*a*).	ܚܠܥ { to shake (tr. and intr.) (*b*).

THIRD VARIETY.

This variety is characterized by the transposition of ܘ, which is sometimes the first and sometimes the second radical.

Example, ܝܠܦ *to learn.*

INDICATIVE MOOD.

Present Tense.

ܒܝܠܦܢ ܝܡ I am learning (m.).   ܒܝܠܦܢ ܝܡܢ We are learning.

It will be seen that this tense is perfectly regular, except
that ܘ becomes the second, instead of the first, radical.

Preterite Tense.

ܝܠܦܠܝ I learned (m.).   ܝܠܦܢ We learned.

Here ܘ becomes again the first radical, and is silent.

Perfect Tense.

ܝܠܝܦܢ ܝܡ I have learned (m.).
ܝܠܝܦܐ ܝܡ I have learned (f.).   ܝܠܝܦܐ ܝܡܢ We have learned.

The only irregularity is that the first ܘ is not sounded.

Future Tense.

ܒܕ ܢܠܦ I shall learn (m.).   ܒܕ ܢܠܦܚ We shall learn.

IMPERATIVE MOOD.

ܝܠܘܦ Learn thou.   ܝܠܘܦܘܢ Learn ye.

It will be seen that the ܘ is not sounded here.

NOTE.—In some villages, and perhaps districts, the future is spoken
like the future of verbs with medial ܐ or ܘ: thus, ܒܕ ܢܠܦ, etc.
If this were generally the case, we should with propriety call this
one of that class of verbs, its root being ܝܠܦ, its present partici-
ple, preterite, and perfect participle, being written like the correspond-
ing forms of ܦܠܚ. Indeed, there is no special objection to writing
them so now, and considering the future irregular, as generally spo-
ken. We should then have the preterite ܝܠܦ, and the perfect
participle ܝܠܝܦܐ. These remarks apply also to the verbs which
follow.

ܢܵܘܸܕ to bring forth (young).   ܢܵܘܸܓ to lengthen or be long.

ܢܵܠܸܩ to hasten.   ܢܵܐܸܬܠ to inherit.

ܢܵܟܸܡ to be distressed.   ܢܵܐܸܬܒ to sit.

ܢܵܩܸܕ to burn.

FOURTH VARIETY. THIRD RADICAL ܐ.

Example, ܕܵܐܸܕ *to pour.*

INDICATIVE MOOD.

Present Tense.

ܟ̣ܵܘܵܕܵܠ ܝܹܢ I am pouring (m.).   ܟ̣ܵܘܵܕܵܠ ܝܵܘܼܚ We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in ܟ̣ܵܘܵܐܕܵܠ, according to the analogy of the ancient language, ܐ is changed into ܘ.

Preterite Tense.

ܕܹܐܸܕܠܝ I poured (m. and f.).   ܕܹܐܸܕܠܲܢ We poured.

The radical ܐ, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of ܩܵܛܸܠ), to be changed into ܘ. This, however, is not the case. The ܐ serves merely to lengthen the preceding $-$ into $-$, and, being itself not heard, is not written. Thus, instead of ܕܹܐܸܕܠܝ, we have ܕܹܐܸܕܠܝ.

Perfect Tense.

ܕܹܐܸܕܠ ܝܹܢ I have poured (m.).

ܕܹܐܸܕܝܵ ܝܵܢ I have poured (f.).   ܕܹܐܸܕܠ ܝܵܘܼܚ We have poured.

Instead of the regular perfect participle, which would be ܕܹܐܵܠܸܕ, the first and second radicals take $-$ and form one syllable, the ܐ being changed into ܘ, as in the present participle.

Future Tense.

ܟܠ ܦܿܩܹ I will pour (m.).

ܟܠ ܦܿܩܵܦ We will pour.

ܟܠ ܦܿܩܵܢ I will pour (f.).

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical ܐ is dropped, except in the third person singular masculine, ܦܿܩܐ, where it appears as the final letter. In the feminine, ܐ is changed into ܝ.

IMPERATIVE MOOD.

This is quite irregular, making ܦܿܩܘ the standard; but in the singular it is exactly like the ancient. In the singular, ܐ becomes ܝ; and in the plural, it is dropped:

ܦܿܩܝ Pour thou.

ܦܿܩܡܘ Pour ye.

VERBS FOLLOWING THE ANALOGY OF ܦܿܩܐ.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

ܟܓܐ to rave, talk wildly.	ܟܡܐ to vomit.
ܟܚܐ to weep.	ܟܕܐ to flow (out).
ܟܠܐ to wear (out) (tr. and intr.).	ܕܟܐ to be or become pure. 1 and 2.
ܟܢܐ to build, to count.	ܕܡܐ to resemble. 1 and 2.
ܟܕܐ to create.	
	ܗܡܐ to become.
ܟܦܐ to foam up. 1 and 2.	ܗܢܐ to be pleasant to.
ܟܕܐ to beg, be a beggar.	
ܟܠܕ to be or become naked. 1 and 2.	ܦܟܐ to crack (as glass) (intr.).
ܟܢܐ to lean (down).	ܦܢܐ to commit adultery.

ܫܘܚ	to rejoice.	ܡܠܐ	to fill (tr. and intr.).
ܫܥܐ	to see.	ܡܢܐ	same as ܟܢܫ, to count.
ܣܟܠ	to sin.	ܡܣܚ	to wash (clothes).
ܚܠܐ	to be or become sweet.	ܡܨܐ	to be able.
ܣܥܕ	to keep (intr.). 1 and 2.	ܡܚܐ	to wipe.
ܣܡܟ	to be supported (by).	ܢܩܙ	to leap.
ܣܟܦ	to incubate.	ܢܓܚ	to butt.
ܣܥܐ	to go to stool.	ܢܫܐ	to forget.
ܛܡܫ	to broil (intr.). 1 and 2.	ܣܚܐ	to bathe.
ܕܟܠ	to sleep.	ܨܠܐ	to dart.
ܙܕܐ	to drive (an animal).	ܣܡܐ	to be or become blind (reg.).
ܟܣܐ	to be or become hid. 1 and 2.	ܣܢܐ	to hate.
ܚܡܪ	to be seared. 1 and 2.	ܣܩܐ	to dip out (as water). 1 and 2.
ܚܠܕ	to stop.	ܣܪܐ	to be or become bad.
ܚܡܕ	to go out (as fire).	ܥܣܩ	to be difficult. 1 and 2.
ܚܦܐ	to be or become covered. 1 and 2.	ܥܪܐ	to rain. 1 and 2.
ܚܣܕ	to be or become short.	ܦܠܕ	to search after.
ܚܦܪ	to be or become covered. 1 and 2.	ܦܠܕ	to separate (intr.). 1 and 2.
ܟܝܕ	to lap up.	ܦܨܐ	to be delivered. 1 and 2.
ܟܦܪ	to devour greedily.	ܦܨܐ	to burst out.
ܟܡܫ	to lap (reg.).	ܦܥܐ	to be lukewarm.
ܡܚܐ	to strike.	ܦܗܐ	to be or become broad.
ܡܛܐ	to arrive.		

ܢܚܶܬ to descend. 1 and 2.

ܕܰܟܺܝ ⎨ to be or become clean. 1 nad 2.

ܨܰܪܺܝ to rend.

ܟܰܢܶܫ to gather (tr. and intr.).

ܩܫܶܐ to be or become hard.

ܩܠܳܐ ⎨ to parch (as corn) (intr.). 1 and 2.

ܚܡܰܪ to scorch (intr.).

ܝܺܬܰܪ to gain.

ܩܦܰܕ to gripe.

ܩܨܳܐ ⎨ to break, to be broken (bread).

ܩܪܳܐ to call, to read.

ܥܒܰܕ ⎨ to be or become thick or hard.

ܠܐܺܝ to be or become weary.

ܨܒܳܐ to be pleased with.

ܪܘܺܝ to be or become drunk.

ܪܕܰܐ to pour out, run out.

ܪܦܳܐ ⎨ to be or become loose. 1 and 2.

ܕܡܶܐ to be like. 1 and 2.

ܡܫܰܥ to be spread. 1 and 2.

ܟܦܰܢ to sag.

ܫܠܺܝ to be or become quiet.

ܥܠܰܦ to faint. 1 and 2.

ܫܪܳܐ ⎨ to loose, become loose. 1 and 2.

ܫܬܳܐ to drink.

ܬܠܳܐ to suspend.

ܬܢܳܐ to repeat. 1 and 2.

ܕܒܶܩ to stick (intr.). 1 and 2.

ܪܛܶܒ to be or become wet.

Notes on the Preceding List.

ܝܺܪܶܒ is quite irregular, and, were it not for its derivation, might perhaps better be written ܪܺܒ. The present participle is ܝܳܪܶܒ; the preterite, ܝܺܪܶܒ; the perfect participle, ܝܺܪܶܒ; and the future, ܢܺܐܪܰܒ, ܢܺܐܪܰܒ.

ܫܠܺܝ. The future feminine of this verb is either ܬܶܫܠܶܐ or ܬܶܫܠܺܝ. So ܩܫܶܐ, ܕܡܶܐ, ܩܠܳܐ, ܩܨܳܐ, ܩܪܳܐ, and ܨܒܳܐ, all of which have ‑‑ in the root.

ܩܨܳܐ. This is sometimes, though vulgarly, pronounced in the present ܩܳܨܶܐ, and in the preterite ܩܨܰܥ, as if from ܩܨܰܥ.

to suck. The future, or rather the present subjunctive, with ܩܐ preceding (ܩܐ ܨܡܝ), is generally pronounced *kăm sin.*

Those of the preceding verbs which have medial ܘ, make their perfect participle irregularly, as ܩܘܡܠ from ܩܘܡܐ, except ܐܡܘܝ, the peculiarities of which were noted in the first paradigm.

<p align="center">FIFTH VARIETY. THIRD RADICAL ܥ.</p>

<p align="center">Root ܫܡܥ *to hear.*</p>

<p align="center">INDICATIVE MOOD.</p>

<p align="center">*Present Tense.*</p>

ܫܡܥܬܐ ܢܡ I am hearing (m.). ܫܡܥܬܐ ܢܘܦ We are hearing.

The present participle is only irregular in this, that the third radical, being a quiescent, coalesces with the preceding vowel, and ܝ is then inserted, which takes the final ܐ. We, however, often hear ܫܡܥܬ, and the infinitive ܠܫܡܥ, which should not be considered a vulgarity, as it is nearer the ancient language than the ordinary form.

<p align="center">*Preterite Tense.*</p>

ܫܡܥܬ I heard (m. and f.).   ܫܡܥܢ We heard.

<p align="center">*Perfect Tense.*</p>

ܫܡܥܬܐ ܢܡ I have heard (m.).
ܫܡܥܬܐ ܢܦ I have heard (f.).   ܫܡܥܬ ܢܘܦ We have heard.

The perfect participle takes ــ as the vowel of the first syllable, which includes the second radical. The ܥ is not sounded, and the last syllable is ܐ.

<p align="center">*Future Tense.*</p>

ܒܕ ܫܡܥ I shall hear (m.).
ܒܕ ܫܡܥܟ I shall hear (f.).   ܒܕ ܫܡܥܟ We shall hear.

The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first ܡ belonging to the first syllable and the second to the second syllable. The ܥ affects the adjacent vowels, but is not sounded separately. This peculiarity is not found through-out Koordistan.

IMPERATIVE MOOD.

ܫܘܿܡܲܟ݂ Hear thou.   ܫܘܼܡܘܿܦ݂ Hear ye.

Like ܫܡܲܟ݂, conjugate

ܬܘܲܟ݂ to bore (a hole).   ܢܒܲܟ݂ to bubble up.

ܒܠܲܟ݂ to swallow.   ܣܒܲܟ݂ to be satiated.

ܟܡܲܟ݂ to assemble (intr.). 1 and 2.   ܦܘܡܲܟ݂ to step, march.

ܟܕ݂ܲܟ݂ to shave.   ܦܠܲܟ݂ to crack (intr.).

ܘܕ݂ܲܟ݂ to fear.   ܦܕ݂ܲܟ݂ to recompense.

ܘܕ݂ܲܟ݂ to sow.   ܨܒܲܟ݂ to dye.

ܣܡܲܟ݂ to ferment.   ܛܒܲܟ݂ to break off (tr. and intr.).

ܟܒ݂ܲܟ݂ to sink (intr.). 1 and 2.   ܢܒܲܟ݂ to adhere to.

ܡܕ݂ܟܠ { to be sick. Of four radicals, but regular, except in the root.   ܢܕ݂ܲܟ݂ to make a breach.

Notes on the Preceding List.

ܘܕ݂ܲܟ݂ in the future feminine follows the paradigm of the fourth variety, thus: ܒܠܵܐ ܘܕ݂ܲܟ݂, ܒܠܵܐ ܘܕ݂ܲܟ݂. The masculine has not the peculiarity of sound of ܟܡܲܟ݂. All the preceding verbs except ܒܠܲܟ݂, and even this in some districts of Koordistan, may in the same way take ܘ in the future feminine.

The perfect participles of ܓܕܝܕ and ܡܓܕܝܕ have sometimes been written ܓܕܝܕܐ and ܡܓܕܝܕܐ, to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final ܠ are both of the first and second class, and some of the first class only, as noted above.

VERBS OF THE FIRST CLASS DOUBLY IRREGULAR.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

Some of these have both initial and final ܠ.

Root ܐܕܐ *to curdle.*

ܓܐܕܠܢ *Present Participle.* ܝܐܕܠ *Preterite.*

ܐܕܝܠ, ܐܕܝܠ *Perfect Participle.* $\left.\begin{array}{l}\text{ܒܕ ܐܕܝ}\\ \text{ܒܕ ܐܕܠ}\end{array}\right\}$ *Future.*

$\left.\begin{array}{l}\text{ܐܕܠ}\\ \text{ܐܕܡܘ}\end{array}\right\}$ *Imperative.*

The future is sometimes ܒܕ ܐܕ masc., ܒܕ ܐܕ fem.

ܐܬܐ *to come,* is inflected in the same way, except that the imperative is ܬܐ in the singular, and ܬܡܘ in the plural. We also occasionally hear ܬܐ ܠܟ for the imperative singular. The ancient language has the same imperative, the initial ܐ being dropped.

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into ܟܐ: present participle ܟܐܢܢ, preterite ܟܠ, perfect participle ܟܢܐ or ܐܟܢ, imperative ܟܢ. In Tiary, ܫ is substituted for ܠ throughout the conjugation: we thus have ܓܕܫܢ, ܝܓܫ, etc. Indeed, the substitution of ܫ is not confined to this word: e. g. ܓܫܟ

a house, for ܟ̈ܝܬܐ. Moreover, in some places we hear ܐܝܬܠܐ
as the perfect participle, which is quite as near as any form
to the ancient.

Some verbs have initial ܘ and final ܐ.

Take for example ܝܡܹܐ *to swear.*

ܟܡܡܝܢܐ
or ܟܡܘܡܝܐ } *Present Participle.* ܟܝܡܝܠܗ *Preterite.*

ܝܡܝܡܐ , ܟܡܡܝܐ *Perfect Participle.* ܒܕ ܝܡܹܐ
ܒܕ ܝܡܹܢ } *Future.*

ܝܡܝ
ܟܡܘܡܘܢ } *Imperative.*

Thus conjugate ܠܝܐ *to lament,* and ܦܝܐ *to bake.* The pres-
ent participle of the former is like the first form given, i. e.
ܟܠܝܢܐ. that of the latter is like either the first or the second
form, i. e. ܟܦܝܢܐ or ܟܦܘܝܐ. In some parts of Koordis-
tan, ܘܡܹܐ and ܘܦܹܐ are the roots, instead of ܝܡܹܐ and ܦܝܐ.
Compare ܐܦܐ and ܐܟܠ in the Ancient Syriac.

Somewhat different is the root ܝܕܹܥ *to know.*

ܟܝܕܥܢܐ *Present Participle.* ܝܕܝܠܗ *Preterite.*

ܝܕܝܥܐ , ܟܝܕܥܐ *Perfect Participle.* ܒܕ ܝܕܹܥ
ܒܕ ܝܕܹܢ } *Future.*

ܝܕܥ
ܟܝܕܥܘܢ } *Imperative.*

NOTE.—The ܕ of the future is pronounced as if double (see the
future of ܥܒܕ), and in Oroomiah is almost hardened into ܠ.
Many of the Nestorians lazily pronounce ܡܘܕܝܘܢ ܝܕܹܥ *what do I*

know, or *how do I know? mood-yân,* there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

The verb ܚܢܐ *to live,* is perhaps more regular in the modern than in the ancient language (Hoff. § 76, Ann. 1), but has some peculiarities. It is thus inflected:

ܟܚܢܢܐ	*Present Participle.*	ܚܝܠܒ	*Preterite.*
ܡܚܝܐ , ܡܚܐ	*Perfect Participle.*	ܒܕ ܢܚܝ " ܒܕ ܢܚܝ	} *Future.*
		ܚܝ ' ܣܚܘܦ	} *Imperative.*

Like the preceding, inflect ܩܒܐ *to make a fence;* ܚܨܐ *to be set on edge* (as the teeth); the latter regular, except the –'–.

The verb ܟܬܫ *to search after,* has been generally written in accordance with the usage in Koordistan, and is inflected as follows:

ܬܟܬܫܐ	*Present Participle.*	ܟܬܠܒ	*Preterite.*
ܟܬܫܐ , ܟܬܒܝܐ	*Perfect Participle.*	ܒܕ ܟܬܫ " ܒܕ ܟܬܫ	} *Future.*
		ܟܬܫ ' ܟܬܣܦ	} *Imperative.*

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle ܟܬܡܐ (or ܟܬܡܘܣ); preterite ܟܡܘܣܠ; perf. participle ܟܡܬܢܐ, ܟܡܘܣܝܐ; future ܒܕ ܟܬܡܘܣ, ܒܕ ܟܬܡܘܣ; imperative ܟܬܡܘܣܦ, ܟܬܣܘܒ.

There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example ܓ̇ܗܹܐ *to thirst.*

ܓ̇ܝܗܹܐ *Present Participle.*   ܓܗܸܠ *Preterite.*

ܓܗܹܐ, ܓܗܝܼܐ *Perfect Participle.*   ܒܸܕ ܓܗܹܐ } *Future.*
                                    ܒܸܕ ܓܗܹܐ }

ܓܗܸܒ } *Imperative.*
ܓܗܡܘܢ }

Like ܓ̇ܗܹܐ, inflect ܠܗܹܐ *to flame.*

As another example take ܒܟܼܐ *to wish.*

ܒܟ̇ܟܹܐ *Present Participle.*   ܒܟܸܠ *Preterite.*

ܒܟܹܐ, ܒܟܝܼܐ *Perfect Participle.*   ܒܸܕ ܟܟܹܐ } *Future.*
                                      ܒܸܕ ܟܟܹܐ }

ܒܟܸܒ } *Imperative.*
ܒܟܡܘܢ }

Thus inflect ܒܥܹܐ *to bleat,* ܚܠܹܐ *to become smooth,* ܡܚܹܐ *to churn,* ܪܥܹܐ *to graze,* and ܓܒܹܐ *to plaster.*

In regard to ܡܚܹܐ, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: ܒܡܚܟܹܐ.

As another example we may take ܠܐܹܐ *to be* or *become weary.*

ܒܓ݁ܵܝ݂ܵܠ *Present Participle.*   ܓ݁ܝ݂ܠܹܒ *Preterite.*

ܓ݁ܝܵܠܹܒ , ܓ݁ܝ݂ܵܠ *Perfect Participle.*   ܓ݁ܝ݂ܠ ܒܼܗ
ܓ݁ܝ݂ܠ ܒܼܗ *Future.*

ܓ݁ܝ݂ܠܵܒ
ܓ݁ܝ݂ܠܵܡܘܼܢ *Imperative.*

The root ܝ݂ܵܗܹܒ݂ *to give,* like its predecessor ܝ݂ܗܸܒ in the Ancient Syriac (Hoff. § 73, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

ܟ݂ܵܒ݂ܘܵܝ݂ܬ݁ *Present Participle.*   ܝ݂ܗܘܵܒܼ *Preterite.*

ܒ݁ܝ݂ܘ݂ܵܗܹܒ , ܒ݁ܝ݂ܗܘܵܒ *Perfect Participle.*   ܝ݂ܵܗܹܒܼ ܒܼܗ
ܝ݂ܵܗܹܒܼ ܒܼܗ *Future.*

ܝ݂ܗܵܒܼ
ܝ݂ܗܵܒܼܠܹܗ *Imperative.*

It should be remarked that the perfect participle resembles the perfect participles of the second class rather than those of the first, and the preterite is often pronounced as if written ܝܼܗܘ݂ܡܸܒ. In some districts the preterite is ܝ݂ܗܘܵܒܹܒ.

IRREGULAR VERBS OF THE SECOND CLASS.

FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or triliteral roots, and are exceedingly expressive. The idea is often that of repetition, as in ܒ݁ܝܼܡܝ݂ܫ *to bruise in pieces,* ܒ݁ܟ݁ܒ݁ܟ *to trample,* ܡܚܡܚܕ *to grope,* ܦ݁ܵܕ݂ܩ݁ܵܐ *to whirl,*

ܚ̣ܫܒ *to creep*, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in ܗܘܕܘܪ *to roar with laughter*, ܦܘܟܠ *to wail*, ܢܚܪ *to snore*, ܩܟܟܟ *to cluck*.

The second radical is included in the first syllable of the root, as well as of all its inflections.

As an example, take ܗܘܡܒܥ *to speak*.

INDICATIVE MOOD.

Present Tense.

ܗܘܡܒܘܕܡܠ ܢܡ 1st masculine.	ܗܘܡܒܘܕܡܠ ܢܩܗ 1st plural.
ܗܘܡܒܘܕܡܠ ܢܩ 1st fem.	
ܗܘܡܒܘܕܡܠ ܢܡܠܗ 2nd masc.	ܗܘܡܒܘܕܡܠ ܢܠܗ 2nd plural.
ܗܘܡܒܘܕܡܠ ܢܩܡܠܣ 2nd fem.	
ܗܘܡܒܘܕܡܠ ܢܟܠ 3rd masc.	ܗܘܡܒܘܕܡܠ ܢܟܠ 3rd plural.
ܗܘܡܒܘܕܡܠ ܢܟܠ 3rd fem.	

The present participle has –ܿ– as the vowel of the first syllable, with its corresponding ܘ in the second.

Preterite.

ܗܘܡܘܒܡܠܒ I spoke. ܗܘܡܘܒܡܠ We spoke.

This differs from ܦܘܗܕܡܒ only in having one consonant more in the first syllable, rendering it a mixed syllable.

Perfect.

ܗܘܗܡܘܒܡܕܠ ܢܡ I have spoken (m.). ܗܘܗܡܘܒܡܕܠ ܢܩܗ We have spoken.
ܗܘܗܡܘܒܡܕܐܠ ܢܩ I have spoken (f.).

Future.

ܒܡ ܗܘܡܒܘܡ I shall speak (m.). ܒܡ ܗܘܡܒܘܡܠ We shall speak.

Imperative.

ܗܘܡܒܥ Speak thou. ܗܘܡܘܒܩ Speak ye.

Like ܣܘܡܡ, inflect

ܢܚܒܕ to be bashful.	ܟܦܚܟ، to foam up.
ܘܕܘܢ to become cheap.	ܟܕܬ to be leprous.
ܘܕܡܟ to delay (tr. and intr.).	ܟܚܡܪ to growl.
ܚܒܬܝ to creep.	ܟܚܡܗ to grow.
ܕܗܘܙ { to enlighten, to become light.	ܟܚܟܚ to whiz.
ܘܦܟܘ to prick.	ܟܚܟܬ to drag (tr.).
ܕܗܟܙ to grow fat and be antic.	ܟܚܘܗܡ { to enlarge or to be enlarged.
ܚܟܬܕ to confuse or be confused.	ܟܕܡܕ { to make to wallow, to wallow.
ܚܒܬܡ to twinkle.	ܟܚܒܟ { to make to sing (as quinine does a sick man's head), to sing.
ܚܒܡܗܕ to dazzle or be dazzled.	
ܚܣܦܙ to crown.	ܘܬܟܬ { to be two-sided, ride the fence.
ܟܡܚܣ to bubble up.	ܘܟܘܢ to make trot, to trot.
ܚܕܘ to scatter (tr. and intr.).	ܘܟܘܕ { to thin out, become sparse.
ܚܦܕܟܙ to roar.	ܘܟܘܢ to shelter, to find shelter.
ܚܦܕܙ to assail.	ܘܡܕܡ to make or be bloody.
ܚܕܣܒ to stir up.	ܘܡܘܗ to make fine or small.
ܚܦܟܝ to make bud, to bud.	ܘܕܟ to wound or be wounded.
ܟܡܚܟܕ to tumble (tr. and intr.).	ܘܘܘܟ { to make pine away or to pine away.
ܟܡܚܡ to hum, coo.	ܘܘܘܦ to rock (tr. and intr.).
ܟܚܒܘ to abhor (with ܡܥ).	ܘܘܘܕ { to make a clatter (of words).
ܟܚܒܝ to rust (tr. and intr.).	ܘܕܡܚ to apply (remedies).
ܟܚܒܕܙ { to torment or be tormented.	ܘܕܟܒ to become late.

ܗܰܕܶܩ to demolish.

ܨܰܗܶܠ to neigh.

ܓܰܚܶܟ to laugh aloud.

ܦܰܗܦ to buzz.

ܝܰܠܶܠ to wail.

ܢܰܫܶܒ to whisper (as the wind).

ܦܰܩܦܶܩ to have a diarrhea.

ܦܰܣܦܶܣ to make whine, to whine.

ܫܰܥܒܶܕ { to make subject, become subject.

ܫܰܬܶܟ { to litter, be littered (as a room, a field, etc.).

ܚܰܘܰܪ to become pale.

ܨܰܠܨܶܠ to make tinkle, to tinkle.

ܢܰܬܶܟ to tear off, be torn off.

ܙܰܓܶܓ to ring (tr. and intr.).

ܓܰܢܒܶܨ to swagger.

ܦܰܩܶܦ to batter.

ܛܰܘܶܫ { to defile ceremonially or be defiled.

ܥܰܫܶܢ to make mighty, be mighty.

ܫܰܥܶܬ to make yellow, be yellow.

ܢܰܗܶܩ to bray.

ܢܰܟܶܬ to injure, become injured.

ܫܰܛܶܦ { to wash away, be washed away.

ܐܰܫܶܚ { to excite fever, have fever.

ܫܰܥܶܨ to strut.

ܦܰܣܦܶܣ to breathe hard.

ܟܰܡܶܫ to make faint, be faint.

ܕܰܚܶܦ to push.

ܩܰܦܶܨ to clasp.

ܕܰܚܶܩ to push.

ܠܰܥܶܣ to gnaw.

ܨܰܪܶܨ { to make to gnash, to gnash.

ܢܰܚܶܪ to snore.

ܚܰܫܶܒ to reckon.

ܩܰܪܩܶܫ { to make to rattle, to rattle.

ܟܰܫܟܶܫ to crush or be crushed.

ܣܰܪܗܶܒ to delay (tr. and intr.).

ܢܰܡܢܶܡ to hum.

ܒܰܠܒܶܨ { to flicker or make to flicker.

ܪܰܛܶܢ to murmur.

ܦܰܪܩܶܕ to move (tr. and intr.).

ܝܰܩܶܪ to make heavy, be heavy.

ܕܰܚܕܶܚ { to sputter, to make sputter.

ܪܰܣܪܶܣ { to shiver in pieces (tr. and intr.).

ܙܰܝܶܢ to arm, to be armed.

ܦܰܨܦܶܨ { to tear in pieces, be torn in pieces.

ܪܰܡܪܶܡ to throw.

ܟܘܡܚܡܕ to parboil, be parboiled.	ܟܡܠܡ to gnaw.
ܟܢܬܕ to let down, to sink down.	ܡܬܡ to make appear, to appear.
ܟܢܬܕ to tear, be torn.	ܡܬܣܡ to abstain from food.
ܟܢܓܡ to chink (intr.).	ܡܬܕܙܡ to make glitter, to glitter.
ܟܢܓܕ to swing (tr. and intr.).	ܡܓܓܘܕ to freeze (tr. and intr.).
ܟܢܓܕܙ to roll (tr. and intr.).	ܡܓܠܡ to make sprout, to sprout.
ܟܢܚܕ to toss about.	ܡܓܕܙܪ to take a fine.
ܟܢܚܡ to tingle (as the ear).	ܡܘܣܕ to mock.
ܟܢܚܕ to tear (tr. and intr.).	ܡܣܦܕ to forbear, be reluctant.
ܟܘܩܕܩ to clap.	ܡܚܚܡ to blister.
ܟܩܦܠ to defile, be defiled.	ܡܚܡܗܬ to borrow or lend on usury.
ܟܡܚܣܒ to rattle (in speech).	ܡܚܡܠܕ to be lazy.
ܟܕܙܕ to scream.	ܡܚܕܙܘ to preach.
ܟܕܡܚ to have mercy.	ܡܟܠܘܓ to make pant, to pant.
ܟܕܙܚܕ ⎰ to giggle, gurgle, to make ⎱ giggle or gurgle.	ܡܟܠܣܘ to hasten (tr. and intr.).
ܟܕܡܚܕ to wither (tr. and intr.).	ܡܟܠܣܢ to constrain.
ܟܕܩܓܕ to gather up.	ܡܟܡܣܕ to make green, to green.
ܟܕܥܟܗ ⎰ to wrap in a vail, to wrap ⎱ one's self in a vail.	ܡܟܡܚܟ to make poor, be poor.
ܟܥܓܚܕ to scare away.	ܡܟܣܣܣ to rest (tr. and intr.).
ܟܠܐܕܐܠ ⎰ to crack open (as the ⎱ earth).	ܡܟܟܚܡܩ to reprove.
ܟܠܓܓܕ to make glitter, to glitter.	ܡܟܟܡܡܕ to fix a price.
ܟܣܠܣ to snuff around.	ܡܟܟܡܡܕܙ to build.
ܟܡܣܠܡ to speak.	ܡܟܩܥܓܕ ⎰ to give one a start (on a ⎱ journey).
ܟܢܓܢܕ to make lame, be lame.	ܡܥܓܣܗ to listen.

ܬܡܪܡܪ to be or become hushed.

ܡܬܩܘܣ to cry.

ܡܬܩܕܥ to wrangle.

ܡܕܠܓ { to cause chills, to have
chills.

ܡܕܕܝ to make bold, be bold.

ܡܕܕܕ to defile.

ܡܕܕܣܛ to miscarry.

ܡܕܕܠܘ to arrange in order.

ܡܕܕܣܡ to sprinkle.

ܡܕܕܡܕ to growl.

ܡܟܣܒܓ to proclaim the gospel.

ܡܥܟܠܕ { to make a Mohammedan
or become one.

ܡܟܣܡܕܬ to grope (after).

ܡܟܕܕܡ to whistle.

ܢܘܓܘ to make to sob, to sob.

ܢܟܕܝ to groan.

ܢܟܓܝ to be a stranger.

ܢܩܕܟܩ to hesitate.

ܗܘܠܕ { to reconcile, become re-
conciled.

ܗܣܕܕ to visit.

ܗܕܘܗܠ { to come down (from
father to son).

ܗܕܠܓ to make totter, to totter.

ܗܕܘܗܪ to stun, be stunned.

ܗܕܘܗܕ to scream.

ܟܣܡ to make cloudy, be cloudy.

ܟܣܟܠ to make wise, be wise.

ܟܕܬܓ { to make wallow, to wal-
low.

ܟܕܗܡ { to make ancient, be an-
cient.

ܦܚܩܢ to whisper.

ܦܟܡܛ to feel after.

ܦܢܬܠ { to make stagger, to stag-
ger.

ܦܡܩܡ to laugh out.

ܦܕܠܘ { to lay waste, become
waste.

ܦܕܩܠ to beseech.

ܦܕܩܡ to undo, destroy.

ܦܕܩܕ to whirl (tr. and intr.).

ܦܕܗܣ to crumb, be crumbed.

ܦܕܗܢ { to make to escape, to
escape.

ܦܕܗܠ to twist (tr. and intr.).

ܦܡܩܡ to whisper.

ܥܠܠܠܕ to gaze.

ܥܢܘܕ to pour or flow out.

ܥܢܘܩ { to make to smart, to
smart.

ܥܩܠܩ to sob from pain.

ܬܠܛܠܕ to cut up, to be cut up.

ܬܕܣܕ to make light, be light.

ܬܩܡܩ to cluck.

ܡܿܲܕܟ݂ { to cause to approach, to approach.

ܡܿܲܕܟ݂ܡܲ to wrinkle, be wrinkled.

ܡܿܲܕܡܢܹ to wrinkle, be wrinkled.

ܡܿܲܕܟ݂ܣ to buffet, be buffeted.

ܡܿܲܕܡ̇ܘ to make or be ready.

ܡܿܲܕܡܹ to caw.

ܡܿܲܕܡܟ to gather up.

ܡܿܲܥܘܪ to venture (intr.).

ܡܿܲܥܛܛܢ to rattle (as rain).

ܢܿܲܚܕܟ to crawl.

ܢܿܲܦܕܟ to brood.

ܢܿܲܕܡܛ to make thin, be thin.

ܢܿܲܪܕܡ to tremble violently.

ܟܿܲܣܬܟ to alter (tr. and intr.).

ܟܿܲܣܠܩ to alter (tr. and intr.).

ܟܿܲܣܚܪ to blacken, become black.

ܟܿܲܣܟܬ to crush in pieces.

ܟܿܲܣܡܚ to soil, be soiled.

ܥܿܲܚܟܢ { to shake about (tr. and intr.).

ܥܿܲܡܛ to make faint, be faint.

ܥܿܲܦܠܩ to sob.

ܥܿܲܦܠܩ to glide (as a snake).

ܥܿܲܚܠܟ to make smart, to smart.

ܥܿܲܚܕ̇ܟ to empty out.

ܥܿܲܚܟܟ { to make to clatter, to clatter.

ܥܿܲܚܪܘܙ to make proud, be proud.

ܥܿܲܕܟ̇ܟ to make spout, to spout.

ܐܠܚܟ to guide.

ܐܠܣܡ to pant for breath.

ܐܠܡܕ to disciple.

ܐܡܡܙ to whine.

ܐܠܒܢ to make tardy, be tardy.

ܐܠܒܢ to make smoky, be smoky.

ܐܠܒܣ to sprinkle, be sprinkled.

ܐܠܚܟ to chastise.

ܐܦܚܦ to stamp the foot.

ܐܦܚܙ to search.

ܐܠܒܢ to make neatly.

ܐܒܢܒ to knock.

ܐܕܬ { to besmear with tallow, be besmeared.

ܐܕܦܘ to trim a candle.

ܐܕܒܠ { to make stumble, to stumble.

ܐܕܟ to make pale, be pale.

ܐܕܒܟ to stitch together.

Notes on the Preceding List.

As ܟ̇ܘܿܦ has a tălkana over the ܘ, it may be considered as a verb of three radicals, following the paradigm of ܦܕ̇ܘ, second class.

ܟ̈ܘܪܟܘ and ܟ̈ܪܟܟܐ, though having five radicals, differ so little from the preceding model, that they need no special illustration.

ܟ̣ܠܠܟ may in some respects be considered as a verb of three radicals, having its perfect participle ܙܟ̇ܠܠܘܐ, and its future ܟܝܕ ܟ̣ܠܠܡ.

VERBS OF FOUR RADICALS WITH FINAL ܐ.

Take for example ܦ̇ܕܡܐ *to understand*.

ܦ̇ܕܡܘܡܐ *Present Participle.*

In Koordistan, instead of the above, we have ܦ̇ܕܡܘܗ. As to the substitution of ܘ or ܗ for ܐ, see Hoff. § 33, 3.

ܟܘܕܡܟܝ *Preterite.*

The ܐ is here dropped, but lengthens ⸜̄ into ⸜̄.

ܟܘܕܡܢܐ , ܟܘܕܡܝ̈ *Perfect Participle.*

In this participle ܝ is substituted for ܐ, and takes, in addition to its own appropriate vowel, the vowel ⸜̣.

ܟܝܕ ܦ̇ܕܡܡ }
ܟܝܕ ܦ̇ܕܡܝ } *Future.*

Here the ܐ is dropped in the masculine singular and in the plural, but ܝ is substituted for it in the feminine singular, just as in the perfect participle.

ܦ̇ܕܡܝ }
ܦ̇ܕܡܘܡܗ } *Imperative.*

NOTE.—This verb evidently has a relation to the ancient ܦ̇ܕܥ, but perhaps a still nearer relation to the Persian فهم. In Bootan we hear it thus: present participle, ܕܟܐ̇ܡܐ; preterite, ܦܡܟܝ; perfect participle, ܟܝܡܟܐ; future, ܟܝܕ ܦ̇ܡܝ; ܦ having the sound of *f.*

VERBS INFLECTED LIKE ܦܿܕܹܡܠ.

ܬܲܟܹܟܠ	to paw, dig into.	ܚܢܹܡܠ	to show favor (with ܥܲܡ).
ܟܲܟܘܠ	to clean out, become clean.	ܡܲܣܠܠ	to despise.
ܘܲܘܹܠ	to howl.	ܦܲܦܘܠ	to twitter, to peep.
ܣܲܟܘܠ	to paw into.	ܟܲܟܘܠ	to deceive.
ܣܲܕܘܠ	to go round, surround.	ܦܕܘܠ	to cut up.
ܚܲܟܠ	to switch, be switched.	ܦܲܕܩܠ	to rinse.
ܚܲܕܹܠ	to bedaub, be bedaubed.	ܣܹܡܠ	to search.
ܟܲܡܠ	to howl; in Koordistan, to glitter.	ܬܲܟܹܠ	to roll up or be rolled up.
ܚܲܣܘܠ	to long after (with ܥܲܡ).	ܚܲܕܛܠ	to snap (tr. and intr.).
ܚܲܚܕܟ	to plaster.	ܚܲܚܹܟ	to fag out, tire out.
ܚܲܫܟܠ	to forget.	ܐܲܕܡܠ	to nourish, be nourished.

NOTE.—ܚܲܚܕܟ , which is inserted in the above list, does not differ in pronunciation from the others, which end in ܠ instead of ܟ; but the ܟ is retained in writing out the different tenses.

When ܘ is the second radical, from a kind of necessity, one ܘ is dropped in the preterite and perfect participle. Thus, if we take ܦܿܘܣܠ to beseech, the present participle is ܦܵܘܣܠ; the preterite, ܣܲܘܟܠ (instead of ܣܲܘܘܟܠ); the perfect participle, ܣܲܘܣܟ (for ܣܲܘܘܣܟ); the future masculine, ܒܲܕ ܢܿܣܘܡ; the future feminine, ܢܵܣܢܲܝ ܒܲܕ. From what has been said in the Orthography, it will be evident why ܿ- is here used in the present participle, instead of -ܹ-.

Like ܦܿܘܣܠ , inflect

ܚܿܘܡܠ	to chirp.	ܚܿܘܡܕ	to cause to swear.	ܩܿܘܦܠ	to bleat.
ܚܿܘܦܠ	to acknowledge.	ܚܿܘܡܟ	to mew.	ܥܿܥܠ	to yelp.

CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as ܚܝܠ, *to strengthen,* or *to cause to become strong.* Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing ܡ to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, ܦܠܟ, when of the first class, means *to go out;* when of the second class, *to put out* or *bring out;* and ܡܦܠܟ (which is inflected like ܗܘܡܙ), *to cause to come out.*

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like ܗܘܡܙ. These are either not used in Oroomiah at all in their simple form, as ܡܝܚ *to listen;* or the signification of the simple form is much changed, as ܡܟܝܠ *to accompany,* or, better, *to give a start to* (a traveller), from ܦܟܝܠ *to stretch out;* or the causative form, as generally used, is neuter: e. g. ܡܚܟ *to appear.*

NOTE.—ܡܚܠܝ was inserted in the list of verbs inflected like ܗܘܡܙ, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of ܡܚܝ (a verb of the second class) *to squeeze in.* Compare ܡܚܝ in the Ancient Syriac, and קָרַץ in the Hebrew, *to tear asunder,* "to bite in malice."

When the last radical of the ground-form is ܠ, the causative verb follows the conjugation of ܦܬܡܠ instead of

ܐܘܡܘܗ. Thus, from ܒܟܐ *to weep,* we have ܡܒܟܐ *to cause to weep;* and so of a great number of others.

Verbs with final ܥ do not differ in the causative form from verbs with final ܐ, except that ܥ is retained in those tenses where ܐ is dropped, and slightly modifies the sound. Thus from ܫܡܥ we have ܡܫܡܥ, of which the present participle is ܡܫܡܥܐ; the preterite, ܫܡܥ; the perfect participle, ܡܫܡܥܬ; the future, ܒܠ ܡܫܡܥ (masculine), ܒܠ ܡܫܡܥܝ (feminine).

There has been perhaps an unnecessary irregularity in regard to verbs with initial ܐ. Thus, from ܐܟܠ and ܐܘܕ, we have ܡܟܠ and ܡܘܕ; while from ܐܡܪ, ܐܬܐ, and ܐܘܡ, we have ܡܡܐ, ܡܬܐ, and ܡܘܡ. As ܐ is heard very feebly, if at all, it is best, for the sake of uniformity, to drop it altogether, and treat these causatives as verbs of three radicals, second class. The other verbs with initial ܐ have no causative form. The future of ܡܘܪܐ, though spelled regularly, is often pronounced *mōrin.*

Verbs with medial ܐ of the first class sometimes drop the ܐ entirely, as ܡܡܓ from ܦܘܓ, in which case the causative is inflected like a verb of three radicals, second class. But it is far more common, at least in Oroomiah, for ܘ to be substituted for ܐ, throughout the conjugation: e. g. ܡܘܓ, of which the present participle is ܡܘܓܐ. Here the verb is regularly conformed to the paradigm of ܗܡܘܡ, and nothing more therefore need be said on the subject.

Verbs with medial ܥ retain the ܥ, and are conjugated like ܗܡܘܡ.

Verbs with initial ܝ, when used as causatives, are quite irregular. ܝܕܥ, ܝܠܓ, and ܝܗܒ, become respectively ܡܕܥ, ܡܠܓ, ܡܗܒ, and are conjugated like verbs of the

second class having three radicals. ܣܘܡ (*to place*), however, when it denotes *to cause to sit, to locate,* retains the ܘ transposed; thus, ܣܡܟ. ܣܘܟ becomes ܣܘܟܡ and will be noticed farther on. ܣܡܐ becomes ܣܘܡܐ or ܣܘܡܐ, the latter conforming nearly to the Ancient Syriac. See under ܣܘܟ. ܦܣܡܐ ܣܘܟ, ܣܠܡ, ܣܠܝ, ܣܕܝ, ܣܕܐ, transpose the ܘ and become respectively ܣܘܟܡ, ܣܠܝܡ, ܣܠܡܘ, ܣܘܟܡ and ܣܕܝܡ, and are regular in conjugation.

ܦܣܡܐ *to understand*, has for its causative ܡܣܟܕ, and is distinguishable from ܡܣܟܕ *to cause to cut*, only by a slight difference in pronunciation.

<center>OTHER IRREGULAR VERBS OF THE SECOND CLASS.</center>

<center>VERBS WITH MEDIAL ܠ.</center>

One of these, and perhaps more, is inflected as a verb of the second class, viz. ܓܠܕ *to revile.*

ܓܠܘܘܕܐ	*Present Participle.*	ܓܡܠܘܘܕ	*Preterite.*
ܓܡܠܘܘܕܠܐ, ܓܡܠܕܐ	*Perfect Participle.*	ܒܕܠܐ ܓܠܕܐ / ܒܕܠܐ ܓܠܕܐ	*Future.*
ܓܠܕܐ / ܓܠܕܘܢ		*Imperative.*	

The causative of ܓܠܕ is ܡܓܠܝܕ *to cause to revile.*

ܡܓܡܓܠܕܐ	*Pres. Participle.*	ܡܓܡܓܠܕܘ	*Preterite.*
ܡܓܡܓܠܕܐ, ܡܓܡܓܠܕܠܐ	*Perf. Participle.*	ܒܕܠܐ ܡܓܠܕܐ / ܒܕܠܐ ܡܓܠܕܐ	*Future.*

VERBS OF THREE RADICALS: THIRD RADICAL ܝ.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take ܦܵܩܹܐ *to deliver.*

ܡܦܲܩܹܐ, *Present Participle.*   ܦܘܼܩܹܐ *Preterite.*

ܦܘܼܩܹܐ, ܦܘܼܩܹܐ, *Perfect Participle.*   ܦܵܩܹܐ ܠܵܐ / ܦܵܩܹܐ ܠܵܐ } *Future.*

ܦܘܩ / ܦܘܩܡܘܢ } *Imperative.*

In Koordistan the present participle is ܡܦܲܩܝ; and it is to be understood that in all verbs resembling this, ܝ is there substituted for ܘ.

Like ܦܵܩܹܐ, inflect

ܟܢܫ to select, collect.	ܟܣܐ to cover.
ܓܠܐ to uncover.	ܟܦܐ to cover.
ܕܟܐ to make pure.	ܡܐܐ to weary.
ܕܡܐ to liken.	ܚܝܐ to make alive.
ܕܪܐ to winnow.	ܢܒܐ to prophesy.
ܗܓܐ to meditate, to spell.	ܥܣܐ to render difficult.
ܗܘܐ to narrate.	ܪܩܥ to patch.
ܢܛܪ to keep (tr.).	ܦܠܓ to divide (tr.).
ܛܘܐ to broil (tr.).	ܦܨܐ to deliver (from).
ܟܣܐ to conceal.	ܨܠܐ to pray.
ܟܘܐ to sear.	ܥܨܐ to strain.

ܩܠܰܕ to parch (tr.).   ܓܰܕ to depart.

ܕܩܰܘ to throw.   ܓܰܕ 2 to begin.

ܚܰܕܠ to liken.   ܐܰܠ to tell.

ܚܡܰܕ to spread.   ܩܰܠ to cause to adhere.

Notes on the Preceding List.

ܚܰܠܕ is a causative from ܠܰܠ to *become weary*. ܚܰܣ, a causative from ܚܰܣ to *live*, and ܩܠܰܕ are irregular by having ܝ in the perfect participle and the future feminine, thus: ܚܰܠܕܡ, ܩܰܠܕ, ܣܰܣ; and in the future, ܚܰܣ ܕܝ, ܚܰܠܕ ܕܝ, ܩܠܰܕ ܕܝ. If we do not distinguish between ܚܰܣ in the future and subjunctive and ܚܰܣ to *strike*, we shall be likely (in prayer, for instance), when intending to say " O Lord, revive (or quicken) me !" to say " O Lord, *strike* me !" ܕܩܰܘ in the perfect participle is often written as well as pronounced ܕܩܰܘ.

VERBS OF THREE RADICALS: THIRD RADICAL ܠ.

These verbs, when inflected as verbs of the second class, do not differ essentially from the paradigm of verbs with final ܐ. For example, ܟܰܡܠ to *assemble* (transitive).

ܠܰܡܟܡ *Present Participle.*   ܠܟܰܡ *Preterite.*

ܠܟܡܰܠ, ܟܰܡܟܠ } *Perfect Participle.*   ܕܝ ܠܟܡ } *Future.*
ܟܰܡܠ or ܠܟܡ

ܠܟܡܟ } *Imperative.*
ܠܟܡܟܘ

It will be noticed that ܠ is retained throughout, and that the perfect participle and future feminine singular (in one form) take — as the second vowel.

Like ܟܡܕ݂ inflect ܡܘܝܕ, a causative from ܝܕ to *know;*
ܡܚܕ to *make smooth;* ܡܚܕ to *pasture,* from ܪܚܕ to *graze;*
and ܡܟܕ to *cause to plaster,* from ܟܕܪ to *plaster.*

The irregular verb ܐܝܪ to *curdle,* of the first class, has for
its causative ܡܝܪܕ, and is thus inflected:

ܡܝܪܕܘܡ *Present Participle.*   ܡܡܝܪܕܟ *Preterite.*

ܡܡܝܪܕܝ , ܡܡܝܪܕܢ *Perfect Participle.*   ܬܡ ܡܝܪܕ   ܬܡ ܡܝܪܕ } *Future.*

ܡܝܪܕ   ܡܝܪܕܡ } *Imperative.*

So inflect ܡܝܪܦ from ܦܟ to *bake.* The verb ܡܕ to *swear,*
besides the causative ܡܕܘܡ, already noticed, sometimes
makes its causative in the same way. Thus we have ܡܝܡܕ,
inflected like ܡܝܪܕ.

The anomalous verb ܡܝܬ to *cause to come, to bring,* which
is doubtless derived from the ancient ܡܝܬܐ, may also be
classed here. As used on the plain of Oroomiah, it is thus
inflected:

ܡܝܬܡ *Present Participle.*   ܡܡܝܬܟ *Preterite.*

ܡܡܝܬܝ , ܡܡܝܬܢ *Perfect Participle.*   ܬܡ ܡܝܬ   ܬܡ ܡܝܬ } *Future.*

ܡܝܬ   ܡܝܬܡ } *Imperative.*

As used in Koordistan, its root is ܡܝ݂ܒ, which is evi-
dently from the Afel form of the ancient verb (Hoff. § 78, 3).
It is thus inflected:

مُحمُوهِ ܡܽ } *Present Participle.*   مُحمُلَّكِ *Preterite.*

مُحمُلَكِ, مُحمُلَبِ *Perfect Participle.*   تَه مُحمِ } *Future.*

مُحمُلَب } *Imperative.*

The irregular verb ܠܽܘܟܳ *to flame*, has مُحِدُوهِ for its causative, and is thus inflected :

مُحِدُوهمِ *Pres. Participle.*   مُوحِدُوَكِ *Preterite.*

مُوحِدُوَبِ, مُوحِدُوَكِ } *Perfect Participle.*   تَه مُحِدُوب } *Future.*

مُحِدُوب } *Imperative.*

The irregular verb ܒܕܪ *to wish*, has مُحِتَكِ for its causative.

مُحِتُمحمِ *Present Participle.*   مُوحِتَكِب *Preterite.*

مُوحِتَكِ, مُوحِتَكبِ *Perfect Participle.*   تَه مُحِتَكِ } *Future.*

مُحِتَكب } *Imperative.*

NOTE.—The verb of existence ܐܝܬ *there is*, ܠܝܬ *there is not*, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.

SYNOPSIS OF THE PRECEDING VERBS.

The following table presents at one view nearly all the irregularities that have been noted in regard to verbs of both classes.

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.	Imperative.

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.		Imperative.

Imperative.	Future, 1st pers. masc. and fem.	Perfect Participle.	Preterite.	Pres. Participle.	Root.

PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

Method 1st.

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root ܩܝܡ,, in its different moods and tenses. This root properly means *to remain;* but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of ܡܚܐ *to strike,* the perfect participle of which is ܡܚܝܐ, ܡܚܝܐ and the infinitive passive ܠܟܡܚܐ ܡܚܝܐ.

INDICATIVE MOOD.

Present Tense.

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **I am struck (m.).**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **1st fem.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **2nd masc.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **2nd fem.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **3rd masc.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **3rd fem.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **We are struck.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **2nd plural.**

ܟܡܚܐ ܢܗܘܐ ܡܚܝܐ **3rd plural.**

We have been accustomed to drop the ܝ of the present participle of this auxiliary.

Imperfect Tense.

ܟ݁ܢܶܥܕ݁ ܢܶܡ ܐ�َܗܡܕ݁ ܡܚܣܝܐ I was struck (m.).

ܟ݁ܢܶܥܕ݁ ܢܶܩ ܐَܗܡܕ݁ ܡܚܣܝܐ 1st fem.

ܟ݁ܢܶܥܕ݁ ܢܶܡܗܠ ܐَܗܡܕ݁ ܡܚܣܝܐ 2nd masc.

ܟ݁ܢܶܥܕ݁ ܢܶܡܗܠܣ ܐَܗܡܕ݁ ܡܚܣܝܐ 2nd fem.

ܟ݁ܢܶܥܕ݁ ܐَܗܡܕ݁ ܡܚܣܝܐ 3rd masc.

ܟ݁ܢܶܥܕ݁ ܐَܗܡܕ݁ ܡܚܣܝܐ 3rd fem.

ܟ݁ܢܶܥܕ݁ ܢܶܘܗ ܐَܗَܗ ܡܚܣܝܐ We were struck.

ܟ݁ܢܶܥܕ݁ ܢܠܐܳܗ ܐَܗَܗ ܡܚܣܝܐ 2nd plural.

ܟ݁ܢܶܥܕ݁ ܐَܗَܗ ܡܚܣܝܐ 3rd plural.

Preterite Tense.

ܦ݁ܥܠܕ ܡܚܣܝܐ I was struck (m.).

ܦ݁ܥܠܕ ܡܚܣܝܐ 1st fem.

ܦ݁ܥܠܘܟ ܡܚܣܝܐ 2nd masc.

ܦ݁ܥܠܟܝܕ ܡܚܣܝܐ 2nd fem.

ܦ݁ܥܠܗ ܡܚܣܝܐ 3rd masc.

ܦ݁ܥܠܕ ܡܚܣܝܐ 3rd fem.

ܦ݁ܥܠܟ ܡܚܣܝܐ We were struck.

ܦ݁ܥܠܡܟܘܢ ܡܚܣܝܐ 2nd plural.

ܦ݁ܥܠܗ ܡܚܣܝܐ 3rd plural.

Sometimes ܗܘܠܐ is used as the auxiliary, and we have ܗܘܗܠܕ ܡܚܣܝܐ, etc.

Perfect Tense.

ܟ݁ܡܥܕ݁ ܢܶܡ ܡܚܣܝܐ I have been struck (m.).

ܟ݁ܡܥܕ݁ ܢܶܩ ܡܚܣܝܐ 1st fem.

ܟ݁ܡܥܕ݁ ܢܶܡܗܠ ܡܚܣܝܐ 2nd masc.

ܟ݁ܡܥܕ݁ ܢܶܡܗܠܣ ܡܚܣܝܐ 2nd fem.

ܟ݁ܡܥܕ݁ ܢܟܕ ܡܚܣܝܐ 3rd masc.

ܟ݁ܡܥܕ݁ ܢܟܕ ܡܚܣܝܐ 3rd fem.

ܟ݁ܡܥܕ݁ ܢܶܘܗ ܡܚܣܝܐ We have been struck.

ܟ݁ܡܥܕ݁ ܢܠܐܳܗ ܡܚܣܝܐ 2nd plural.

ܟ݁ܡܥܕ݁ ܢܟܕ ܡܚܣܝܐ 3rd plural.

Pluperfect Tense.

ܟܡܥܪܐ ܢܶܦ݂ ܗ݈ܘܳܐ ܡܣܶܐ	I had been struck (m.).	ܟܡܥܪܐ ܢܶܦ݂ ܗ݈ܘܳܘ ܡܣܶܐ	We had been struck.
ܟܡܥܪܐ ܢܶܦ݂ ܗ݈ܘܳܐ ܡܣܝܐ	1st fem.		
ܟܡܥܪܐ ܢܶܡܠ ܗ݈ܘܳܐ ܡܣܶܐ	2nd masc.	ܟܡܥܪܐ ܢܶܠܗ݈ ܗ݈ܘܳܘ ܡܣܶܐ	2nd plural.
ܟܡܥܪܐ ܢܶܡܠܬ ܗ݈ܘܳܐ ܡܣܝܐ	2nd fem.		
ܟܡܥܪܐ ܗ݈ܘܳܐ ܡܣܶܐ	3rd masc.	ܟܡܥܪܐ ܗ݈ܘܳܘ ܡܣܶܐ	3rd plural.
ܟܡܥܪܐ ܗ݈ܘܳܐ ܡܣܝܐ	3rd fem.		

Future Tense.

In this tense either the future of the verb ܦܳܐܶܫ or the future of the verb ܗܳܘܶܐ may be employed. The signification in either case is nearly or quite the same.

ܒܕ݈ ܦܳܐܶܫ ܡܣܶܐ	I shall be struck (m.).	ܒܕ݈ ܦܳܐܫܝܢ ܡܣܶܐ	We shall be struck.
ܒܕ݈ ܦܳܐܶܫ ܡܣܝܐ	1st fem.		
ܒܕ݈ ܦܳܐܶܫܬ ܡܣܶܐ	2nd masc.	ܒܕ݈ ܦܳܐܫܝܬܘܢ ܡܣܶܐ	2nd plural.
ܒܕ݈ ܦܳܐܫܠܬ ܡܣܝܐ	2nd fem.		
ܒܕ݈ ܦܳܐܶܫ ܡܣܶܐ	3rd masc.	ܒܕ݈ ܦܳܐܫܝ ܡܣܶܐ	3rd plural.
ܒܕ݈ ܦܳܐܶܫ ܡܣܝܐ	3rd fem.		

In the same way inflect

ܒܕ݈ ܗܳܘܶܐ ܡܣܶܐ .   ܒܕ݈ ܗܳܘܝ ܡܣܶܐ

Note.—There may possibly be, at times, a difference in the signification of these futures, arising from the signification, on the one hand, of ܦܳܐܶܫ *to remain*, and, on the other, of ܗܳܘܶܐ *to become.* Thus:

ܒܕ݈ ܦܳܐܶܫ ܡܩܘܕܫܐ *he will be* or *continue in a state of holiness.*

ܒܕ݈ ܗܳܘܶܐ ܡܩܘܕܫܐ *he will become sanctified.*

SUBJUNCTIVE MOOD.

Here either ܩܛܠ or ܗܘܐ may be used, as in the future tense. Thus we have, for the present, ܡܣܡܠܐ ܩܛܠ or ܡܣܡ ܗܘܐ; for the imperfect, ܗܘܐ ܡܣܡ ܗܘܐ ܩܛܠ or ܡܣܡܠܐ, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation. To illustrate: ܙܪܥ, as a verb of either the first or second class, means *to scatter seed, to sow.* But ܙܪܥܐ ܟܘܠܐ means *it was sowed* or *scattered,* as if by itself; while ܙܘܪܥܐ ܟܘܠܐ means *it was sowed* (by some individual). The signification is sometimes, however, such that this distinction cannot be kept up; e. g. ܟܡܥܬ ܟܘܠܐ and ܟܡܥܬܐ ܟܘܠܐ *he was grieved* or *sorry,* there being in neither case reference to the agent causing the sorrow. ܡܬܟܠ ܟܘܠܐ and ܡܬܟܠܐ ܟܘܠܐ *he was received,* on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, ܐܒܕ ܟܘܠܐ *he was lost,* ܐܒܕ ܟܘܠܐ *he was destroyed.*

Note.—It has been sometimes supposed that ܡܒܪܟܐ in the expression ܡܒܪܟܐ ܟܘܠܐ, is a perfect participle. But as ܒܪܟ is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, *he was made blessed,* but, *he was a blessed individual,* ܡܒܪܟܐ being an adjective.

Note 2.—Sometimes the verb ܩܛܠ is used as almost or quite equivalent to the verb of existence, although the perfect participle of

another verb is not joined with it. Thus, ܟܡܝܬ ܣܡ ܒܥܓܐ *I have remained in doubt,* or *I am in doubt,* may be employed wherever ܒܥܝܢ ܝܡ would be allowable, and *vice versâ.*

Method 2nd.

There is a curious form of the passive, in daily use among the people, in which the verb ܐܬܐ *to come* is employed as an auxiliary, and the infinitive active of another verb is joined with it in a passive sense. We will take for illustration as before the root ܡܚܐ *to strike.*

ܟܡܚܣܐ ܣܡ ܐܬܝܢܐ   I am struck.

ܟܡܚܣܐ ܗܘܐ ܣܡ ܐܬܝܢܐ   I was being struck.

ܟܡܚܣܐ ܟܬܠܒ   I was struck.

ܟܡܚܣܐ ܣܡ ܐܠܬ   I have been struck.

ܟܡܚܣܐ ܗܘܐ ܣܡ ܐܠܬ   I had been struck.

ܟܡܚܣܐ ܟܡܐ ܟܢ   I shall be struck.

The subjunctive so much resembles the indicative, that it need not be written out.

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, ܐ ܟܡ ܐܬܐ ܟܡܚܣܐ *if it can be struck,* i. e. *if it come into the position in which it may be struck.* This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: ܐ ܗܘܐ ܡܚܣܐ, where ܡܚܣܐ is used as we should use *strikable* in English, if such a word were allowed. So ܐ ܗܘܐ ܟܩܠܟ = *if it be takable.*

Method 3rd.

Instead of the form ܟܡܚܣܐ ܣܡ ܒܥܓܐ, the perfect active is often used in a passive sense. For the preceding, we thus have ܡܚܣܐ ܣܡ *I have been struck.* The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while ܢܸܡ is merely a verb of existence, *I am .... having been struck.* The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ܡܚܝܼܬܵܐ ܢܸܡ ܗܘܵܐ may signify *I had struck,* or *I had been struck.*

VERBS WITH SUFFIXES.

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root ܒܵܣܸܡ *to heal.*

INDICATIVE MOOD.

Present Tense.

ܒܵܣܸܡܘܿܟ ܝܘܸܢ	{ I (m.) am heal- ing thee (m.).	ܒܵܣܸܡܘܿܟܘܿܢ ܝܘܸܢ	{ I am heal- ing you.
ܒܵܣܸܡܟ̣ܝ ܝܘܸܢ	{ I am healing thee (f.).		
ܒܵܣܸܡܘܿܗ̇ܝ ܝܘܸܢ	{ I am healing him.	ܒܵܣܸܡܝܼ ܝܘܸܢ	{ I am heal- ing them.
ܒܵܣܸܡܘܿܗ̇ ܝܘܸܢ	{ I am healing her.		

When the person speaking is a female, we have the same forms as above, except that ܝܘܵܢ is throughout substituted for ܝܘܸܢ.

ܒܵܣܸܡܝ ܝܘܸܬ	{ Thou (m.) art healing me.	ܒܵܣܸܡܲܢ ܝܘܸܬ	{ Thou art heal- ing us.
ܒܵܣܸܡܘܿܗ̇ܝ ܝܘܸܬ	{ Thou art heal- ing him.		
ܒܵܣܸܡܘܿܗ̇ ܝܘܸܬ	{ Thou art heal- ing her.	ܒܵܣܸܡܝܼ ܝܘܸܬ	{ Thou art heal- ing them.

Here, as before, if the nominative be feminine, ܟ̣ܡܚܠ is to be substituted for ܠܘܿ.

ܟܠܵ ܟܡܘܿܡܬ { He is healing me.	ܟܠܵ ܟܡܘܿܡܬ { He is healing us.
ܟܠܵ ܟܡܡܘܿܡܬ { He is healing thee (m.).	
ܟܠܵ ܟܚܡܘܿܡܬ { He is healing thee (f.).	ܟܠܵ ܟܘܡܘܿܡܬ { He is healing you.
ܟܠܵ ܣܘܡܘܿܡܬ { He is healing him.	
ܟܠܵ ܗܣܘܡܘܿܡܬ { He is healing her.	ܟܠܵ ܟܡܘܿܡܬ { He is healing them.

If the agent is a female, ܟܠܵ is to be substituted for ܟܠܵ.

ܒܡܝ ܟܡܡܘܿܡܬ { We are healing thee (m.).	ܒܡܝ ܟܘܡܘܿܡܬ { We are healing you.
ܒܡܝ ܟܚܡܘܿܡܬ { We are healing thee (f.).	
ܒܡܝ ܣܘܡܘܿܡܬ { We are healing him.	ܟܡܝ ܟܡܘܿܡܬ { We are healing them.
ܟܡܝ ܗܣܘܡܘܿܡܬ { We are healing her.	

ܟܡܡ ܟܡܘܿܡܬ { Ye are healing me.	ܒܡܦ ܟܡܘܿܡܬ { Ye are healing us.
ܟܠܦ ܣܘܡܘܿܡܬ { Ye are healing him.	
ܟܡܦ ܗܣܘܡܘܿܡܬ { Ye are healing her.	ܟܡܦ ܟܡܘܿܡܬ { Ye are healing them.

ܟܠܵ ܟܡܘܿܡܬ { They are healing me.	ܟܠܵ ܟܡܘܿܡܬ { They are healing us.
ܟܠܵ ܟܡܡܘܿܡܬ { They are healing thee (m.).	
ܟܠܵ ܟܚܡܘܿܡܬ { They are healing thee (f.).	ܟܠܵ ܟܘܡܘܿܡܬ { They are healing you.
ܟܠܵ ܣܘܡܘܿܡܬ { They are healing him.	
ܟܠܵ ܗܣܘܡܘܿܡܬ { They are healing her.	ܟܠܵ ܟܡܘܿܡܬ { They are healing them.

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take

as examples ܟܿܕܡ̈ܘܵܡܘܕܗ̈ܣ ܝܼ *I was healing him*,
ܟܕܐ ܟܘ̈ܡܕ̈ܘܕܗ̇ ܘܵܘܿ ܟܘܣܡ̈ܕ *they* *he has healed you*,
had healed me, ܢ̈ܠ 2ܘܿܡ ܟܘ̈ܡܕ̈ܘܗ *he will have healed her*.

Preterite Tense.

The regular preterite, ܟܘ̈ܡܕܠ, since its appropriate
terminations so much resemble the suffix-pronouns, does
not admit of their use except in a single case. In the third
person singular masculine we may have ܟܘ̈ܡܕܠܗ *he healed*
him, ܗ being substituted for the terminal ܠ.

When it is desirable to employ suffixes with the preterite,
the form ܟܡܿܡ ܟܠܕ is much used in Oroomiah. While
the suffixes of this tense are, in the main, like those of the
present, imperfect, pluperfect, and second future, it takes
in many cases a sliding letter ܠ, and uses for the suffixes of
the third person singular ܗ, and ܗ´, and of the third per-
son plural ܘ̣ and ܗܘ̣. The future tense follows this form
of the preterite in every respect, and so too those tenses of
the subjunctive which resemble the future in their form,
except that, where 2ܡܿܘܿ is used, the pronoun is placed after
it, and always takes the sliding letter ܠ.

ܟܠܕ ܟܡ̈ܡܕܝܡܝ { I (m.) healed thee (m.).	ܟܠܕ ܟܡ̈ܡܕܝܘܗ̇ܝ I healed you.
ܟܠܕ ܟܡ̈ܡܕܝܢܝ { I healed thee (f.).	
ܟܠܕ ܟܡ̈ܡܕܗ I healed him.	ܟܠܕ ܟܡ̈ܡܕܗ̇
ܟܠܕ ܟܡ̈ܡܕܗ̇ I healed her.	ܟܠܕ ܟܡ̈ܡܕܢ } I healed them (more rarely).

When the verb has a feminine nominative of the first
person singular, we have, instead of the preceding form,
ܟܠܕ ܟܡ̈ܡܕܝܢܝ, ܟܠܕ ܟܡ̈ܡܕܝܡܝ, etc.

ܟܠܕ ܟܡ̈ܡܕܗ ܠܝ { Thou (m.) healedst me.	ܟܠܕ ܟܡ̈ܡܕܗ ܠܢ { Thou heal-edst us.
ܟܠܕ ܟܡ̈ܡܕܗ ܠܗ { Thou heal-edst him.	ܟܠܕ ܟܡ̈ܡܕܗ ܠܗܘܢ { Thou heal-edst them (more rarely).
ܟܠܕ ܟܡ̈ܡܕܗ ܠܗ̇ { Thou heal-edst her.	

When the agent is a female, the form is ܡܝܕ ܟ̈ܘܡܝܕ̈ ܟ,
etc.

ܡܝܕ ܟ̈ܘܡܝܕ ܟܝ	He healed me.	ܡܝܕ ܟ̈ܘܡܝܕ ܟܡ	{ He healed us.
ܡܝܕ ܟ̈ܘܡܝܕ ܟܡܝ	{ He healed thee (m.).	ܡܝܕ ܟ̈ܘܡܝܕ ܟܘܟܘܢ	{ He healed you.
ܡܝܕ ܟ̈ܘܡܝܟܟܕ	{ He healed thee (f.).		
ܡܝܕ ܟ̈ܘܡܝܕ ܟܗ	{ He healed him.	ܡܝܕ ܟ̈ܘܡܝܕ ܟܘܢ	} He healed them (more rarely).
ܡܝܕ ܟ̈ܘܡܝܕ ܟܗ	{ He healed her.	ܡܝܕ ܟ̈ܘܡܝܕ ܟܕ	

The form is the same as the preceding, when the nominative is the third person singular feminine, ܟ̈ܘܡܝܬ being substituted for ܟ̈ܘܡܝ. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e. g. ܡܝܕ ܟ̈ܘܡܝܗ ܟܗ *we healed him,* ܡܝܕ ܟ̈ܘܡܝܢܘܗܝ ܟܡ *ye healed us,* ܡܝܕ ܟ̈ܘܡܝܟ ܟܟܕ *they healed thee* (f.).

Where ܠ is employed as a connecting letter, the suffix is generally written separately from the verb, though this is not essential.

There is a very common form of the preterite, in which the pronoun, instead of being suffixed, as in the preceding examples, to the verb, is embraced within it, and precedes the terminal letters. The perfect participle of any verb being known, the pronoun is to be suffixed to this, after the final ܐ' has been dropped, and the terminations ܠ, ܠܘܢ, ܟܟܕ, etc., added to form the different persons. After ܐ— we have simply ܘ, ܘܢ, etc.

The pronouns are as follows, and are evidently fragments of the separable personal pronouns.

ܐ—	me.	ܢ—	us.
ܟ—	thee (m.).		
ܟ—	thee (f.).		
ܐ—	her.	ܘ ܐ—	them.

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives

rise to no practical difficulty, as the idea may always be expressed by ܢܕ ܬܗܘܐ with the appropriate suffixes. From ܒܘܣܡܝܐ, its termination being dropped, we have ܒܘܣܡ. Adding to this the pronoun of the first person, with the terminations given above, we then have:

ܒܘܣܡܬܢܝ	{ Thou (m.) healedst me.	ܒܘܣܡܬܘܢܢܝ	{ You healed me.
ܒܘܣܡܬܝܢܝ	{ Thou (f.) healedst me.		
ܒܘܣܡܢܝ	He healed me.	ܒܘܣܡܘܢܝ	{ They healed me.
ܒܘܣܡܬܢܝ	She healed me.		

By a similar process, we have:

ܒܘܣܡܬ ܠܟ	I healed thee (m.).	ܒܘܣܡܬ ܠܟ	{ We healed thee.
ܒܘܣܡܟ ܠܟ	He healed thee.	ܒܘܣܡܬ ܠܟܘܢ	{ They healed thee.
ܒܘܣܡܟ ܠܟ	She healed thee.		
ܒܘܣܡܬ ܠܟܝ	I healed thee (f.).	ܒܘܣܡܬ ܠܟ	{ We healed thee.
ܒܘܣܡܟ ܠܟ	He healed thee.	ܒܘܣܡܬ ܠܟܘܢ	{ They healed thee.
ܒܘܣܡܟ ܠܟ	She healed thee.		
ܒܘܣܡܬܗ	I healed her.	ܒܘܣܡܢܗ	{ We healed her.
ܒܘܣܡܬܗ	{ Thou (m.) healedst her.	ܒܘܣܡܬܘܢܗ	{ You healed her.
ܒܘܣܡܬܝܗ	{ Thou (f.) healedst her.		
ܒܘܣܡܗ	He healed her.	ܒܘܣܡܘܗ	{ They healed her.
ܒܘܣܡܗ	She healed her.		
ܒܘܣܡܬܢ	{ Thou (m.) healedst us.	ܒܘܣܡܬܘܢܢ	{ You healed us.
ܒܘܣܡܬܝܢ	{ Thou (f.) healedst us.		
ܒܘܣܡܢ	He healed us.	ܒܘܣܡܘܢ	{ They healed us.
ܒܘܣܡܬܢ	She healed us.		

ܟܘܡܩܕܟ	I healed them.	ܟܘܡܩܕܟ { We healed them.
ܟܘܡܩܕܠܘܗ {	Thou (m.) heal-edst them.	ܟܘܡܩܕܟܘܗ { You healed them.
ܟܘܡܩܕܟܝ {	Thou (f.) heal-edst them.	
ܟܘܡܩܕܠܗ	He healed them.	ܟܘܡܩܕܠܗ { They healed them.
ܟܘܡܩܕܠܗ	She healed them.	

GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions ܟܘܡܐܡܕܐ ܟܝ ܟܘܡܐܡܕܐܗ ܟܝ, ܟܘܡܐܡܕܐܗ ܟܝ, we hear ܟܝܘ ܟܝ, ܟܘܡܐܡܕܐ ܟܝ ܟܗ. Nor do any verbs there admit of the suffixes ܘܗܘ and ܗܘ. The form ܟܟܪ ܟܘܡܩ is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as ܟܘܡܗܡܟܕ ܐܟܘܗܘܡ would take its place.

There are other local peculiarities in the use of the suffixes, such as ܘܗܘܠܝܘ *they saw him,* on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes ܘܟܪ, ܟܝܡܝ, etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.

And, first of all, it is obvious that regular verbs of three
radicals of the first class bear a strong analogy in form and
signification to the conjugation Peal. The imperative is in
both precisely the same, except that in the modern ܝ is
almost universally added to the plural. We do, however,
hear in one district, Nochea, ܥܫܘܡܘ *hear ye,* ܘܐ *come ye.*
The perfect participle of the modern is also the same with
the passive participle of the ancient, except that it always
takes the termination ܐ, in accordance with the general usage
of the modern. Sometimes the ancient participle is used in
an active sense; e. g. ܟܠܒܝܠ, ܝܒܝܠ, etc. So, much oftener,
the modern. Sometimes the ancient participle unites both
significations in the same verb, as in the case of ܪܚܝܡ.
So ordinarily the modern.

It also seems easy to see how the modern infinitive is de-
rived from the ancient, viz. ܩܛܠܘ, ܠ being substituted
for ܡ, or, rather, ܡ being dropped, the usual ܐ being added,
and the ܢ, as a necessary consequence, being changed into
ܠ. We thus have ܟܬܠܐ.

As to the preterite, when we find ܩܡ ܠܗ in the ancient,
meaning "he rose to himself," i. e. *he rose,* who can doubt
that this is nothing more nor less than ܩܡܠܗ? So ܦܘܟ ܠܗ
in the ancient is equivalent to ܦܘܟܠܗ in the modern, ܟܬܒ ܠܗ
to ܟܬܒܠܗ, ܩܛܠܗ ܠܗ to ܩܛܠܠܗ, and so on. Our mode,
however, of spelling the preterite, more correctly represents
the present pronunciation. In regard to the general idiom,
see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the pres-
ent participle of the ancient language. Any one who will
examine Hoff. § 57, 2, and compare the forms there given
with the modern, will be satisfied at once. The present sub-
junctive has of course the same origin. No trace remains
of the ancient future.

As to the particle ܒܸܕ, prefixed to the future of all verbs, it is barely possible that it is identical with ｕｈｕｐ, *bidi,* which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of ܒܵܥܹܐ *to wish.* In some parts of Koordistan the people use ܒܵܥܹܐ for ܒܸܕ; e. g. ܒܵܥܹܐ ܕܙܵܡܹܪ *I wish to sing,* literally, *that I may sing.* But in Tâl we find a mode of speaking which seems to be decisive as to the origin of ܒܸܕ, and also goes to show that it should have been written ܒܹܕ. Thus:

ܒܸܕܝ ܕܙܵܡܹܪ	I will sing (m.).		
ܒܸܕܟܡ ܕܙܵܡܹܪ	1st fem.	ܒܸܕܢܝ ܕܙܵܡܪܵܚ	1st plural.
ܒܸܕܝܘ ܕܙܵܡܪܹܬ	2nd masc.	ܒܸܕܢܘܢ ܕܙܵܡܪܝܬܘܢ	2nd pl. masc.
ܒܸܟܝܟܒ ܕܙܵܡܪܵܬ	2nd fem.	ܒܸܕܝܟܝܢ ܕܙܵܡܪܝܬܝܢ	2nd. pl. fem.
ܒܸܕܝ ܕܙܵܡܹܪ	3rd masc.	ܒܸܕܝ ܕܙܵܡܪܝ or ܒܸܕܝ	3rd plural.
ܒܸܟܝܡ ܕܙܵܡܪܵܐ	3rd fem.		

In the same way the verb *to wish* is used as an auxiliary in Persian, in forming the future, as خواهم شد. In English also, *will* and *wish* are in many cases identical; e. g. *What will you?* which may mean *what do you wish?* So *will* in other languages: *vouloir, volo, βουλομαι,* which mean either *to will* or *to wish.* Compare also the modern Greek future θέλω γράψει, θέλω εἶναι, etc., *I will write, I will be.* So too, from the ancient ܡܸܣܬܘܿܝ we have the modern ܡܸܣܘܿܝ, and from the ancient ܡܸܣܠܸܟ, the modern ܡܸܣܠܸܟ.

As to the present participle, the question may fairly be raised, whether the prefix ܒ is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, ܒܟܵܕܘܿܩܠܝ ܢܵܡ may be literally translated *I am in* (the act of) *finishing;* ܒܐܙܟܠܝ ܢܵܡ *I am in* (the act of) *eating.* The verb ܓܲܚܸܟ *to laugh,* which uses both forms ܒܟܓܲܚܸܟ and ܒܟܓܲܚܸܟ in the present, the latter being clearly a noun, seems to throw light on this point.

On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb ܬܕܘܒ (modern ܬܕܘܒ) *to bless*. In the ancient, the imperative is ܬܕܘܒ, and the plural ܬܕܘܒܘ; in the modern, ܬܕܘܒ, ܬܕܘܒܘ. The infinitive in the ancient is ܡܬܕܘܒܘ; in the modern, ܡܬܕܘܒܠܐ or ܬܕܘܒܠܐ, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the ܘ will make the written forms not dissimilar.

As to the present participle, e. g. ܡܬܕܘܒܠܐ, this may be derived from the infinitive of Paël, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paël. Thus, the ancient is ܡܬܕܘܒܟܐ, ܡܬܕܘܒܟܐ; the modern, ܡܬܕܘܒܟܐ, ܡܬܕܘܒܟܐ. ܘ has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient ܬܕܘܒ ܠܗ with the modern ܬܕܘܒܠܗ. As to the future, a single remark may be made. Since ܲ is the distinguishing vowel of Paël, it is not strange that this should be often preferred to ܸ in the modern. And so we find it, e. g. ܟܕܕܟ and many other verbs of the second class. The ܲ is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paël does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing ܣ to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient ܬܕܣ, we have ܡܬܕܣ; and from the modern ܬܕܣ, we have also ܡܬܕܣ. So too, from ancient ܡܣܘܕ, modern ܡܣܘܕ; from ancient ܡܣܠܟ, modern ܡܣܠܟ.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive ܟ݂ܕ݂ܘ *to dry,* we have ܡܟ݂ܬ݂ܘ *to dry,* i. e. *to make dry.* Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from ܠܒ݂ܫ *to put on* (*clothes*), we have ܡܠܒ݂ܫ *to cause to put on:* ܡܠܒ݂ܫ ܠܗ ܠܒ݂ܘܫܐ *put clothes upon him.* Sometimes these forms are used in an intransitive sense, as ܡܓ݂ܠܕ *to freeze,* ܡܬ݂ܢܝܚ *to rest;* which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as ܓ݂ܠܠܕ, from ܓ݂ܠܕ; ܒܕ݂ܣܦ, from ܟ݂ܕ݂ܝܟ, ܣܕ݂ܦ; from ܟ݂ܕ݂ܥ; or the falling away of one radical, and the reduplication of the other two; as (Palpel) ܕ݂ܡܕ݂ܡ, from ܕ݂ܘܡ; ܥܟܥܟ, from ܥܘܟ; or the addition of ܝ to the root (in the ancient ܘ); as (Pali) ܩܕ݂ܡܝ, from ܩܕ݂ܡ; ܣܘܕ݂ܝ, from ܣܘܕ݂; ܣܠܟ݂ܝ, from ܣܠܟ݂; or the addition of ܢ to the root; as (Palen) ܢܓ݂ܕ݂ܢ (ancient ܢܓ݂ܕ݂); ܚܦܟ, from ܚܦܟ; ܕ݂ܘܥܢ, from ܕ݂ܘܥ; or the prefixing of ܫ; as (Shafel) ܫܠܟ, from ܣܠܟ; or the prefixing of ܣ; as (Safel) ܣܕ݂ܠܝ, from ܕ݂ܠܝ; ܗܡܣܟ݂, probably from ܣܟ݂; or the prefixing of ܬ; as (Tafel) ܬܠܒ݂ܟ, probably from ܠܒ݂ܟ (ܡܬܠܒ݂ܟ); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as ܟ݂ܘܬܟ, from ܟ݂ܘܟ.

ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns ܘܗ masc., ܗܝ fem., and ܐܢܝ comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article הַ, which is no doubt a fragment of the pronoun הִוּא (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral ܚܕ masc., ܚܕܐ fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee חַד and the occasional use in Hebrew of אֶחָד . On the plain of Oroomiah, ܚܕ is prefixed to nouns of both genders.

NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, ܛܚܢܐ a miller is masculine, and ܕܢܬܐ time is feminine, though both have the same termination ܐ . Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending ܘܬ are feminine. This rule is nearly or quite a universal one. ܒܝܬܐ a house, ܩܡܨܐ a fist, ܡܘܬܐ death, and ܣܪܘܣܐ a gelding, which are masculine, are not to be considered as exceptions; for in these words ܬ is a part of the root, and not of the

termination. The final syllable of the masculine noun is often changed into ܐܵܐ, or more rarely ܝܐ, to form the feminine; e. g. ܣܘܿܣܝܵܐ *a donkey,* ܣܘܿܣܝܵܐ *a she-donkey;* ܣܘܿܣܝܵܐ *a horse,* ܣܘܿܣܝܵܐ *a mare;* ܬܲܥܠܵܐ *a fox,* ܬܲܥܠܬܵܐ *a she-fox,* etc. ܚܸܘܝܵܐ *a serpent* has for its feminine ܚܘܝܬܐ, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e. g. ܟܲܠܒܵܐ *a dog,* ܟܲܠܒܬܵܐ *a bitch;* ܟܲܟܵܐ *a tooth,* ܟܲܟܝܐ *a little tooth,* as of a watch-wheel, etc.

Some nouns ending in ܐ are feminine; e. g. ܪܲܚܝܵܐ *a mill,* ܒܲܝܬܵܐ *a hen-house,* ܓܕܐ *a kind of cradle,* ܐܘܪܝܐ *a manger,* ܟܡܐ *a recess,* ܟܬܦܐ *a ford.* Also the names of females, as ܟܕܐ, ܒܪܬ, ܣܒܬܐ, ܒܝ, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e. g. ܬܟܬܵܐ *a male sparrow,* ܨܦܬܐ *a female sparrow;* ܨܦܪܐ plural (m. and f.); ܕܐܒܵܐ *a male wolf,* ܕܐܒܬܐ *a she-wolf;* ܫܘܢܪܐ *a male cat,* ܫܘܢܪܬܐ *a she-cat;* ܒܬܐ *a drake,* ܒܬܐ *a duck;* ܬܘܪܵܐ *a male buffalo,* ܟܡܫܬܐ *a female buffalo.*

Gender distinguished by signification.—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artizans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material nouns, beginning with ܦܓܪܐ *a body,* such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with ܪܘܿܚܳܐ *spirit,* and take for the most part their appropriate termination ܐܳܐ or ܘܿܬܳܐ. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by ܟܕܘܼܟܬܳܐ and ܟܕܘܼܟܬܳܐ; ܟܒܬܳܐ and ܣܘܿܡܚܬܳܐ; ܐܳܠܟܬܳܐ and ܐܳܠܟܬܳܐ; the copper vessels ܣܡ and ܨܳܒܚܬܳܐ; ܣܘܿܕܘܿܬܳܐ *a box,* and ܣܘܿܡܠܝܼ *a little box,* etc. ܣܚܝܼܢܬܳܐ and ܣܚܝܼܢܬܳܐ are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as ܗܘܳܐ *the air,* or *the weather.* In the plural, there is generally no distinction of genders.

The above rules and suggestions may be of some use to the learner, and are the result, however unsatisfactory they may be, of full and careful investigation. But it should be understood that no foreigner can speak the language correctly, without a thorough study of the subject for himself.

NUMBER.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing ܵ, which is ordinarily the vowel of the last syllable, into ܻ, as ܡܢܳܬܳܐ *a part,* ܡܢܳܬܳܐ *parts,* and placing over the word the two square dots now called ܣܝܳܡܹܐ, but in the ancient language oftener ܪܒܳܨܐ. In a similar

way, many nouns which do not in the singular terminate in ܐ form their plural by adding ܐ ; e. g. ܡܕܠܐ *a people*, plural ܡܬܟܠܐ . These nouns are mostly of foreign origin.

Nouns ending in ܐܬ form their plurals by changing that termination into ܐܬ , and more rarely into ܐܘܐ or ܐܐܐ . Thus, ܐܠܡܕ *fruit*, ܐܠܡܕܬ *fruits*; ܐܒܝ *a cave*, ܐܒܩܕ *caves*; ܐܟܦܗ *a lip*, ܐܐܦܗ *lips*; ܐܬܬܓ *a woman*, ܐܬܬܓ *women*. In some cases, where the plural is formed by adding ܐܘܐ , the original ܐ is retained, and especially if it forms a part of the root. We thus have, from ܐܦ *a face*, ܐܦܐܦ , and not ܐܦܦ ; from ܐܒ *a house*, ܐܦܐܒ ; from ܐܬ *a sister*, ܐܦܐܬ . Yet, in vulgar usage, ܐ is sometimes dropped from ܐܦܗ , the plural of ܐܗ *a village*. ܐܕܘ *a yard*, forms its plural irregularly, thus, ܐܦܕܘ . So ܐܠܟ *a bride*, ܐܬܠܟ ; ܐܬܟ *a week*, ܐܬܟ ; ܐܕܘ *a burden*, ܐܕܘ . ܐܬ *an ear* retains the ܐ, and has for its plural ܐܬܐ . The class forming the plural in ܐܬ is very numerous, and comprises the greater part of the feminine nouns in ܐܬ, and perhaps all in ܐܝ . ܐܘܕܡ *testimony* has generally ܐܬܘܕܡ , but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in ܐܐ is ܐܝ , ܐܝ , or ܐܐܐ , in accordance with the usage of the ancient language. We thus have ܐܩܠ , ܐܦܐܬ , etc.

The plural termination ܐܝ is by no means confined to nouns of which the singular ends in ܐܐ . If a word terminate in ܐ , the ܐ may be dropped and ܐܝ added; e. g. ܐܠܟ *a heart*, ܐܦܚܠ ; ܐܗܘܕ *a river*, ܐܘܕ . If the word terminate in ܐ , the ܐ is dropped as before, and ܗ is changed into ܝ ;

e. g. ܐܘܪܝܐ *a manger,* ܐܘܪ̈ܘܬܐ; ܣܘܣܝܐ *a horse,* ܣܘܣܘܬܐ. ܟܡܐ *a recess* has either ܟܘܘܬܐ or ܟܡܬܐ. If the word terminate in a consonant, this takes ـܼ, and then the termination is added; e. g. ܟܡܠ *a pool,* ܟܡܠܘܬܐ; ܚܝܠܐ *an army,* ܚܝܠܘܬܐ. But it is to be noted that ܚܢܢܐ *a mercy* does not take this ـܼ, but makes its plural ܚܢܢܘܬܐ.

A very prevalent, but vulgar, pronunciation of plurals in ܬܐ, ܘܬܐ, or ܐܬܐ, is to change the sound of ܬܐ final into that of long *e.* Thus, the plural of ܣܘܣܐ is pronounced *soosawaē;* of ܡܝܐ, *mawaē,* etc.

A class of nouns by no means inconsiderable form the plural by changing the final ܐ of the singular into ܬܐ; e. g. ܥܩܒܐ *a heel,* ܥܩܒܬܐ; ܐܘܪܚܐ *a road,* ܐܘܪܚܬܐ; ܥܢܢܐ *a cloud,* ܥܢܢܬܐ.

Another class change the singular termination ܐ into ܝܐ; or, in case the singular does not end in ܐ, add ܝܐ to it. Examples of the first are ܚܩܠܐ *a field,* ܚܩܠܝܬܐ; ܚܙܘܐ *a vision,* ܚܙܘܝܬܐ: of the other, ܡܠܟܐ *real estate,* ܡܠܟܝܬܐ; ܡܕܥ *a thing,* ܡܕܥܝܬܐ.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final ܐ; e. g. ܟܡܘܟܐ *a skirt,* ܟܡܘܟܟܬܐ; ܢܚܝܪܐ *a nostril,* ܢܚܝܪ̈ܬܐ; ܒܘܪܟܐ *a knee,* ܒܘܪ̈ܟܬܐ.

Some few nouns are reducible to no rule; e. g. ܒܪܬܐ *a daughter,* ܒܢ̈ܬܐ; ܫܢܬܐ *a year,* ܫܢ̈ܝܐ; ܒܪܘܢܐ *a son,* ܒܢܘܢܐ; ܒܥܬܐ *an egg,* ܒ̈ܥܐ; ܓܒܪܐ *a husband,* ܓܘܒܪ̈ܐ or ܓܒܪ̈ܐ; ܡܕܝܢܬܐ *a city,* ܡܕܝ̈ܢܬܐ; ܥܕܬܐ *a church,* ܥܕ̈ܬܐ. Some have Turkish plurals, with the Syriac termination added; e. g. ܓܙܪܬܐ *an island,* ܓܙܪ̈ܘܟܬܐ. So sometimes ܐܓܐ *a master,* ܐ̈ܓܘܟܬܐ.

Some nouns have two or three plurals; as, ܡܲܟ݂ܠܹܐ a verb,
ܣܘܿܡܕܐ ,ܣܘܿܡܕܹܐ݁, ܣܘܿܡܕܐܬܹܐ݁; ܣܘܿܡܕܐ a day, ܣܘܿܡܕܹ݁ ,ܣܲܟ݁ܠܕܹܐ , ܣܲܟ݁ܠܕܐ.
It is noticeable, in regard to a number of these, that the sig-
nification changes with the form of the plural; e. g. ܚܸܢܒܒܹ݁ܐ
a grape, ܚܸܢܒܒܹܐ grapes (by the quantity), ܚܸܢܒܒܢܹܐ݁ individual
grapes; ܣܸܟ݁ܠܹܐ a grain of wheat, ܣܸܟ݁ܠܹܐ wheat (by the quan-
tity), ܣܸܟ݁ܠܢܹܐ݁ grains of wheat. So ܝܹܐܟ݁ܠܹܐ a shoe, ܝܹܐܟ݁ܠܐ,
ܚܸܣܡܒܹܐ݁; ܣܸܡܕܢܬܐ, ܣܸܡܕܬܹ݁ܐ, ܣܸܡܕܬܹ݁ܐ a bead, ܝܹܐܟ݁ܠܢܹܐ a boot,
ܕܸܢܘܟ݂ܬܹܐ݁, ܕܹܢܐ, ܕܸܢܘܟ݂ܬܐ a grain, ܚܸܚܬܢܹܐ݁, ܚܸܚܬܕܐ.

Some nouns are used only in the plural; e. g. ܡܲܝܐ݁ water,
ܚܲܝܐ݁ life, ܪܲܚܡܹܐ mercy, etc. Some, such as names of metals,
do not admit of any plural.

The plurals of most nouns must be learned by practice,
as, with the exception of those in ܝܹܐ, no certain rule can
be given for ascertaining what form the plural assumes.
The design has been in the preceding examples to give the
plurals in most common use; but, as every native we con-
sult thinks, of course, the custom in his own village is the
prevalent one, it is difficult to arrive at certainty. In this,
and a great number of other cases, the forty pupils of our
Seminary, who are from places widely separated from each
other, have been questioned.

CASE. CONSTRUCT AND EMPHATIC STATE.

The termination of most nouns is not affected by a change
of case. Their different relations are generally expressed
by prepositions, as in English and many other languages.

The construct state, a remnant of the ancient language,
is also found in the Modern Syriac. Some forms, as, for
instance, ܐܘܿܪܡܝ ܒܢܲܝ the sons, i. e. people, of Oroomiah, are
in constant use. So, too, with the nouns ending in ܐ݁,
in certain districts; e. g. ܟ݂ܣܡܕܐ ܢܩܸܦ a baker of bread, for
ܢܩܸܦ݁ܐ ܕܟ݂ܣܡܕܐ. Moreover, to a limited extent, the first

noun changes final $\mathbf{2}'$ into ـب when in the construct state. We thus have مَعـالـب قَـحـُق the bow of our Lord, the rainbow, for مـعـِـڪئ وقـحـُق; نَـالـب حفـُق the ear of a goat, for نَـئ وِحفُق. The ideas also conveyed by a large number of our adjectives are expressed by قَـحـُق, in the construct state, prefixed to a noun. Thus, قَـحـُق فَـِجـُق lord or possessor of usefulness; قَـحـُق خـِجـتـمـِـئ lord of wonder, i. e. wonderful; قَـحـُق حـِـمـحفُق lord of price, or valuable. Compare the usage of Anc. Syriac with قَـحـُق, تـِجـِـك, etc. قَـحـُق is sometimes omitted; e. g. حفُق لاهوَقُـئ وِجمـحـِـئ ڪـِك the road is (lord of) fear; ڪـِك حـِـمـحفُق 2هَـ2 this is (lord of) price, i. e. dear.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only مـِـلـحـمـِـئ, وِحـِـئ, etc. So, too, the plurals وِتـِـئ and مـِـلـخـتـفـِـئ, the latter being in Koordistan مـِـلـخـتـفـِـئ.

<center>DERIVATION OF NOUNS.</center>

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern فـِـذوَكـُق for the ancient فـِـذوَكـُق, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

Derivation from Nouns and Adjectives.

1. *Patrial Nouns.*—These are formed from names of districts, countries, etc., by changing the termination into قـَـئ or قـُـ'; or, in case the word ends in a consonant, by adding

one of these terminations; ܢܵܝܵܐ is the most common of them. Examples are ܓܵܘܪ̈ܢܵܝܵܐ, *an inhabitant of Gawar,* from ܓܵܘܪ; ܬܸܚܘܿܡܢܵܝܵܐ ܬܸܚܘܿܡܵܐ *an inhabitant of Tekhoma,* from ܬܸܚܘܿܡܵܐ; ܪܘܿܣܢܵܝܵܐ *a Russian,* from ܪܘܿܣ; ܛܝܵܪ̈ܢܵܝܵܐ *an inhabitant of Tiary,* from ܛܝܵܪ̈ܐ; ܗܸܢܕܘܿܢܵܝܵܐ *a Hindoo,* from ܗܸܢܕܘܿ, or, better, the ancient ܗܸܢܕܘܿ. See the same mode of formation in the ancient language (Hoff. § 89, 2).

2. *Diminutive Nouns.*—These are formed by changing the termination of the noun into ܘܿܢܵܐ, as in the ancient language. Thus, from ܝܵܠܵܐ *a boy,* we have ܝܵܠܘܿܢܵܐ *a little boy;* from ܟܵܗܢܵܐ *a priest,* ܟܵܗܢܘܿܢܵܐ (a term of some disrespect) *a priestling;* from ܣܵܒܵܐ *an old man,* ܣܵܒܘܿܢܵܐ *a grandfather* (literally, a little old man); from ܒܵܒܵܐ *a father,* ܒܵܒܘܿܢܵܐ *a little father.* So ܚܵܬܘܿܢܝܼ *a little sister,* ܒܲܟ݂ܬܘܿܢܝܼ *a little wife.* ܐܲܚܘܿܢܵܐ and ܒܪܘܿܢܵܐ, which in Anc. Syriac denote, respectively, *a little brother,* and *a little son,* have now lost their signification, and are the most common terms for *brother* and *son.* The diminutive terminations ܘܿܣܵܐ, ܘܿܣܘܿܢܵܐ, ܘܿܢܘܿܣܵܐ, seem now to have become obsolete.

3. *Abstract Nouns.*—These are formed in a great number of cases from concrete nouns by changing the termination into ܘܼܬܵܐ; e. g. from ܣܵܗܕܵܐ *a witness,* ܣܵܗܕܘܼܬܵܐ *testimony;* from ܐܘܡܵܢܵܐ *an artificer,* ܐܘܡܵܢܘܼܬܵܐ *mechanical skill;* from ܐܵܣܝܵܐ *a physician,* ܚܲܟܝܼܡܘܼܬܵܐ *skill in medicine,* or *the practice of medicine.* Sometimes the termination is changed into ܘܼܬܵܐ, or, where the word ends in a consonant, this is added. Thus, from ܕܸܒܒܵܐ *an enemy,* ܕܸܒܒܵܝܘܼܬܵܐ *enmity;* from ܓܹܢܣܵܐ *a relative,* ܓܹܢܣܵܝܘܼܬܵܐ *relationship.* ܩܲܕܡܵܐ forms its derivative in correspondence with ܩܲܕܡܵܝ, viz. ܩܲܕܡܵܝܘܼܬܵܐ.

Note.—Sometimes these abstracts are derived from other parts of speech; e. g. from ܟܡܳܐ *how much,* ܟܡܳܝܽܘܬܳܐ; from ܠܽܘܩܒܰܠ *opposite,* ܠܽܘܩܒܰܠܳܝܽܘܬܳܐ.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, ܢܳܘܠܳܝܽܘܬܳܐ *a loom.* Compare the same word in the ancient language, denoting *a shop.*

Adjectives are changed in a similar manner into abstract nouns. Thus, from ܪܰܒܳܐ *great,* we have ܪܰܒܽܘܬܳܐ *greatness;* from ܚܠܺܝܨܳܐ *courageous,* ܚܠܺܝܨܽܘܬܳܐ *courage;* from ܪܳܡܳܐ *high,* ܪܳܡܽܘܬܳܐ *height,* etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical ـَ, or ـِ when the root has ـِ and adding ܳܢܳܐ ΄ for the termination. Take, for example, the transitive verb ܕܒܰܩ of the first class, meaning, *to hold.* From this we have ܕܰܒܳܩܳܢܳܐ *a holder,* or *one who holds.* Take the transitive verb ܢܰܣܶܐ of the second class, denoting *to tempt.* By the same mode of formation we have ܢܰܣܳܝܳܢܳܐ *a tempter.* When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e. g. from ܟܚܶܫ *to be or become lean,* we have ܟܳܚܫܳܢܳܐ *apt to become lean.* From ܕܡܶܟ *to sleep,* comes ܕܰܡܟܳܢܳܐ *one who sleeps.* This may be used in construction with or without a noun; e. g. ܓܰܒܪܳܐ ܕܰܡܟܳܢܳܐ *O sleeping man!* or, without a noun to agree with it, ܕܰܡܟܳܢܳܐ ܒܓܰܘ ܩܰܒܪܳܐ *a sleeper in the grave.*

When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, ܣܠܝ, when conjugated according to the first class, means *to squeeze, to escape;* and according to the second class, *to save.* The derivative ܣܠܝܢܐ may mean either *a squeezer, one who escapes,* or *a deliverer.*

In the ancient language, derivatives of this form and termination have often an abstract signification, as ܐܘܒܕܢܐ *destruction;* but this is rarely, if ever, the case in the modern. ܟܕܢܬܐ, from ܟܕܢ *to rain,* is, however, sometimes used as equivalent to ܡܛܪܐ *rain;* e. g. ܕܛܒ ܟܕܢܬܐ ܠܗ ܐܗܐ ܫܢܬܐ *there is much rain this year.* There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial ܐ or ܘ, as ܩܐܡ, we have ܘ for the second radical, and the derived noun is ܩܝܡܢܐ. ܙܘܕ has ܙܘܕܢܐ in Koordistan. In verbs with medial ܝ, the derivative may be either regular, as ܟܝܠܢܐ, from ܟܝܠ, or irregular, as ܟܝܠܢܐ. In verbs with final ܐ, ܘ takes the place of ܐ, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from ܙܕܐ we have ܙܘܕܢܐ, and from ܗܟܐ, second class, ܗܟܝܢܐ. Verbs with final ܝ are generally regular in forming the derivative, when of the first class; but when of the second class, as ܟܢܫ *to assemble,* the derivative retains the ـَ. We thus have ܟܢܫܢܐ. The derivative of the irregular verb ܝܕܥ or ܝܕܥ may be regular, but as spoken is ܝܕܥܢܐ. ܨܘܡ and similar verbs are very regular; e. g. ܨܘܡܢܐ. ܦܕܐ and verbs which are inflected like it take ـْ; e. g.

ܦܵܕܸܡܢܵܐ ;ܦܿܕܵܡܹ makes ܡܿܕܟܹܢܵܐ, ܡܿܪܡ makes ܡܿܪܸܢܵܐ, ܡܿܕܘܿܕ makes ܡܿܕܘܿܕܵܐ, ܡܿܟܼܒ makes ܡܿܟܒܸܢܵܐ.

It should be mentioned that these nouns, nearly or quite all, form a feminine in ܐ̄ܐ; e. g. ܙܵ, ܩܵܕܘܼܢܵܐ. The distinction may be kept up in the plural. For instance, ܩܵܕܘܼܢܹ̈ males who read, ܩܵܕܘܼܢܵܝ̈ females who read. But this is not the common usage.

Care must be taken not to confound ܦܵܠܚܵܢܵܐ a worker, with ܦܵܠܚܵܢܵܐ work; ܦܵܩܘܿܕܵܐ one who commands, with ܦܘܼܩܕܵܢܵܐ a commandment; ܦܵܨܘܿܕܵܐ one who saves, with ܦܘܿܨܕܵܢܵܐ salvation; ܝܵܠܘܿܦܵܐ a learner, with ܝܘܼܠܦܵܢܵܐ learning; ܝܵܩܘܿܕܵܐ a burner, or one who burns, with ܝܵܩܘܿܕܵܐ fuel, etc.

The noun expressing the agent is occasionally formed by giving ⁻ to each radical and adding a terminal ܐ. Thus, from ܘܡܪ to sing, is formed ܘܿܡܪܵܐ a singer; from ܟܼܘܼܟ to braid, ܟܵܘܿܟܵܐ a braider; from ܚܨܕ to reap, ܚܵܨܘܿܕܵܐ a reaper; from ܚܦܪ to dig, ܚܵܦܘܿܕܵܐ a digger. These nouns do not allow -' with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in ܢܵܐ by denoting the habitual action or condition of the agent. Thus ܘܿܡܪܵܢܵܐ may mean, simply, one who sings on a particular occasion; while ܘܿܡܪܵܐ denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting ܘ between the second and third radicals, and giving the first and last radicals ⁻, with a terminal ܐ. Thus we have, from ܩܵܛܸܠ to kill, ܩܵܛܘܿܠܵܐ a murderer; a slapjack, from ܦܵܛܝܣ to be broad; ܦܵܨܘܿܕܵܐ a saviour, from ܦܵܨܸܪ to save; ܩܵܪܘܿܡܵܐ a crower, a cock, from ܩܪܵܐ to call.

No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac ܘܡܚܕܐ and ܘܡܚܘܕܐ. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting ܩܡܘܡܬܐ, etc., in proof of it. We, however, translate ܐܠܨܬܗܘܝ by ܠܚܘܩܗ in Acts 7 : 10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with ܘ does not, in the modern, take ܗ with its first radical; nor is there any such distinction as in the ancient between ܒܚܘܩܐ *a father*, and ܒܚܘܩܐ *a child*.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical ܥ and adding ܐ for the masculine and ܐܐ for the feminine termination. Thus, from ܦܠܟ *to split*, we have ܦܠܟܐ, ܦܠܟܬܐ *splitting;* from ܩܛܡ *to cut*, ܩܛܡܐ, ܩܛܡܬܐ *cutting;* from ܒܙܬ *to plunder*, ܒܙܬܐ, ܒܙܬܬܐ, *plundering.* Some verbs use either of these forms indifferently; as ܐܒܕܐ, ܐܒܕܬܐ *perishing, destruction*, from ܐܒܕ *to perish;* but one or the other is generally preferred. Thus, from ܩܠܒ *to fight*, we have ܩܠܒܐ *fighting*, but very rarely ܩܠܒܬܐ; from ܟܕܐ *to marry*, ܟܕܐܐ *marrying*, but not so often ܟܕܐܬܐ.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, ܓܘ ܡܫܬܝܐ ܓܘ ܐܠܗܐ and ܓܘ ܕܡܫܬܝܐ convey the same idea, viz., *for drinking water;* and yet ܐܠܗܐ and ܡܫܬܝܐ cannot be interchanged in these expressions without doing violence to the idiom of the language.

In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from ܝܠܦ to learn, ܝܘܠܦܢܐ; from ܫܡܥ to hear, ܫܘܡܥܢܐ, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

Note.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff., p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as ܡܦܩ ܡܦܩܢܐ (modern ܡܦܩܢܐ), where ܡܦܩ is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e. g. ܫܬܝܐ ܫܘܬܝܐ for drinking (Turkish); برای کار کردن for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes ܰ (or ܶ when the root has ܶ) on the first radical, and ܳ on the second radical (unless ܘ follows, when the vowel is ܰ), with the termination ܬܐ. The derivative is of course feminine; e. g. from ܟܠܒ to destroy is formed ܟܠܒܬܐ the act of destroying; while, as above, ܟܠܒܐ, from ܟܠܒ to perish, signifies the consequences of the act, i. e. destruction. From ܦܨܕ to save, to complete, is formed ܦܨܕܬܐ the act of completing or saving; while ܦܨܕܐ, from ܦܨܕ to finish, denotes simply the end. From ܩܘܡ we have ܩܘܡܬܐ; from ܦܕܡ, ܦܕܡܬܐ; from ܓܗܪ, ܓܗܪܬܐ; from ܦܩܕ, ܦܩܕܬܐ; from ܟܢܫ to assemble (tr.), ܟܢܫܬܐ; from ܚܕܪ, ܚܕܪܬܐ; from ܦܪܫ, ܦܪܫܬܐ; from ܡܕܠ, ܡܕܠܬܐ. ܝܨܦ also, in this, conforms to verbs of the second class, and makes ܝܨܦܬܐ.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination ܓܝ (جی), denoting the agent or worker; e. g. ܚܕܵܕܓܝ *a blacksmith*, from ܚܕܵܕܵ *iron*; ܟܵܠܩܓܝ *a shoe-maker*, from ܟܵܠܩܵ *a shoe*; ܡܸܨܵܝܓܝ *a mediator*, from ܡܸܨܵܝ *an interval*; ܩܪܵܒܓܝ *a combatant*, from ܩܪܵܒ *a contest*. So, too, with the Persian termination ܟܵܪ (کار); e. g. ܨܵܢܵܥܟܵܪ *an artificer*, from ܨܵܢܵܥ *a master workman*; ܬܵܘܒܟܵܪ *a penitent*, from ܬܵܘܒܵ *repentance*; ܓܘܢܵܗܟܵܪ *a criminal*, from گناه *a crime*. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in ܘܬ. Thus, we have ܚܕܵܕܓܝܘܬ *the business of a blacksmith*; ܬܵܘܒܟܵܪܘܬ *repentance*, etc.

We find also occasionally the Persian termination ܕܵܪ (دار), denoting the keeper or possessor; e. g. ܣܸܡܵܢܕܵܪ *a treasurer*, from ܣܸܡܵܢ or ܣܸܡܝܵܢ *treasure*; ܚܸܟܡܵܬܕܵܪ *a wise man*, from ܚܸܟܡܵܬ *wisdom*; ܚܵܕܡܕܵܪ *a merciful man*, from ܚܵܕܡ *mercy*.

As in Persian and Turkish, the termination ܣܬܵܢ (ستان) signifies *place*. Thus, ܟܘܕܸܣܬܵܢ *Arabia*; ܗܸܕܘܣܬܵܢ *India*; ܦܪܵܢܓܸܣܬܵܢ *Europe*, or the place of the Franks.

So too we find the Persian termination ܕܵܢ (دان), signifying *a vessel*; as ܩܵܠܡܕܵܢ *a pen-case*, ܚܵܝܕܵܢ *a tea-pot*, ܩܵܘܡܵܢܕܵܢ *a coffee-pot*, etc.

There are other terminations more rarely heard, as in ܘܕܟܵ *a goldsmith*; ܩܘܠܡܕܝ *a rich man*; ܚܝܓܝ *a gardener*; ܝܵܪܠܝ (Turkish) *a native*, from ܝܵܪ *a place*.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac

words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example : ܟܫܝܩܟ݇ *a miller,* instead of ܟܫܝܩܟ .

The Persian words ܠܐ *not,* and ܒܝ *without,* when prefixed to nouns and adjectives derived from that language, retain their original signification ; e. g. ܟܐ ܣܦܝܪ *not well, unwell ;* ܟܐ ܩܘܦ *boundless.*

NOTE 1.—It will be seen that, in some of the preceding terminations, ܐ has been dropped, as not being sounded in Syriac. ܒܝ has also generally been written ܟܐ rather than ܩܒ .

NOTE 2.—While many words taken from the Persian, Turkish, and perhaps other languages, have been barbarously mangled, some changes are made in them in accordance with the genius of the Syriac. Such are : 1st. The lengthening of the penult, which has always the accent ; e. g. ܫܦܩܬ *grace,* Syriac ܟܫܦܩܐ . 2nd. The adding of ܐ as a termination ; e. g. ܟܚܟܟܐ *a picture,* from the Persian ܫܟܠ . 3rd. The euphonic changes of a vowel in consequence of this termination ; e. g. ܟܣܘܩܟܐ *a melon-field,* instead of ܟܣܘܩ . 4th. The substitution of ܦ for the *f-* sound wherever it occurs.

NOTE 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus, ܟܫܝܓܟܟ ܗܘܐ ܠܗ *he became injured.* So, too, the Persian ܢܝܣܬ *there is not,* which the Nestorians use to express annihilation ; e. g. ܟܝܣܬ ܗܘܐ ܠܗ *he became annihilated,* or *he vanished.* These liberties, however, are not very common ; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as "The true lex is recta ratio, conformable naturæ, which, by commanding, vocet ad officium, by forbidding, a fraude deterreat."

Note 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

COMPOSITION OF NOUNS.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, ܠܕܘܡܟܝܠܐ *ivory;* ܒܬܩܠܐ *an echo,* literally *the daughter of the voice;* ܒܬܟܥܩܠܐ *a thimble,* literally *the daughter of the finger;* ܚܘܡܕܟܐ *black-faced,* i. e. *guilty;* ܣܡܘܩܕܐ *white-faced,* i. e. *innocent.* Compound nouns and adjectives have also been introduced somewhat from other languages; e. g. ܒܕܘܕܢܟ *bad color;* ܣܕܘܡ *a boundary;* and ܘܒܕܘܡܒ *a cellar;* all of which are from the Persian.

ADJECTIVES.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

GENDER.

Adjectives which are purely Syriac, and indeed nearly all which end in ܐ, form the feminine singular by changing this termination into ܬܐ; e. g. ܫܦܝܪܐ *beautiful,* the feminine of which is ܫܦܝܪܬܐ; ܘܙܥܘܪܐ *small,* feminine ܘܙܥܘܪܬܐ.

A few adjectives ending in $\mathbf{\dot{z}}$ form their feminine by changing $\mathbf{\dot{z}}$ into $\mathbf{z}$. Thus, we have $\mathbf{\dot{z}\dot{z}}$, feminine $\mathbf{\dot{z}\dot{z}}$; $\mathbf{\dot{z}\dot{z}}$ *blind*, feminine $\mathbf{\dot{z}\dot{z}}$; $\mathbf{\dot{z}\dot{z}}$ *dumb*, feminine $\mathbf{\dot{z}\dot{z}}$; $\mathbf{\dot{z}\dot{z}}$ *bold*, feminine $\mathbf{\dot{z}\dot{z}}$; $\mathbf{\dot{z}\dot{z}}$ *energetic*, fem. $\mathbf{\dot{z}\dot{z}}$. See what is said of $\mathbf{\dot{z}\dot{z}}$, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

NUMBER.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel ⌣ of the last syllable into ⌣, and writing the two dots called s'amee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as $\mathbf{\dot{z}\dot{z}}$ *good*, $\mathbf{\dot{z}\dot{z}}$ *late*, $\mathbf{\dot{z}\dot{z}}$ *straight*, $\mathbf{\dot{z}\dot{z}}$ *necessary* or *proper*, etc. These are usually borrowed from other languages, and do not end in $\mathbf{\dot{z}}$.

CASE.

Adjectives in Modern Syriac undergo no change of case.

COMPARISON.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ *this from that is great*. "That is smaller than this," is expressed by the words $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$, the literal translation of which is *that from this is small;* $\mathbf{\dot{z}\dot{z}}$ being used like *than* in English, as in other Shemitish languages.

A comparison is also frequently made by prefixing $\mathbf{\dot{z}\dot{z}}$ or $\mathbf{\dot{z}\dot{z}}$ to the adjective, when the idea is that of *excess;* as $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ $\mathbf{\dot{z}\dot{z}}$ *I am stronger than thou.* So

ܟܠܝ and ܒܡܝܐ in Anc. Syr., and יוֹתֵר rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say ܘܗܘ ܒܚܘܕܗ ܘܗܘ ܙܥܘܪܐ *he is the small one,* i. e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16 : 11, Gen. 42 : 13. So also rarely in the Modern, as Matt. 22 : 36.

2. By the use of ܟܠ, ܟܠܗܘܢ, or ܡܢܗܘܢ; e. g. ܗܘ ܛܒ ܡܢ ܟܠܗܘܢ ܩܫܝ *he is the best of them,* literally, *from all of them he is good.* So for ܟܠܗܘܢ we may substitute ܟܠ, or for ܡܢ ܟܠܗܘܢ, ܡܢܗܘܢ; e. g. ܡܢܗܘܢ ܗܘ ܩܫܝ ܛܒ *from them he is good.* This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13 : 32.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e. g. ܩܕܘܫ ܩܘܕܫܐ *Holy of holies;* ܫܡܝܐ ܕܫܡܝܐ *heaven of heavens;* (anc. ܕܟܠ ܕܟܠܟ) *servant of servants;* ܡܠܟܐ ܕܡܠܟܐ (ancient ܥܒܕ ܕܥܒܕܝܢ) *King of kings* (ܡܠܝ ܡܠܟܐ).

4. A kind of superlative is formed by adding ܟܡ or ܛܒ to the positive; e. g. ܛܒ ܒܣܝܐ or ܟܡ ܒܣܝܐ *very minute.* Sometimes both are used together, to increase the intensity; e. g. ܟܡ ܛܒ ܒܣܝܐ *exceedingly minute.*

DERIVATION OF ADJECTIVES.

1. Adjectives are formed by changing the final ܐ of nouns into ܢܝ, or, when they do not end in ܐ, by adding ܢܝ; e. g. ܒܗܘܪܢܝ *bright,* from ܒܗܘܪܐ *light;* ܡܝܢܝ *watery,* from ܡܝܐ *water;* ܚܝܠܬܢ *powerful,* from ܚܝܠܐ *power;* ܘܕܟܪܐ *mighty,*

from ܘܕܟ *might;* ܗܵܘܘܢܵܐ *dusty,* from ܗܘܐ *dust.* This class
of adjectives is very numerous.

2. They are formed by changing the termination ܐ into
ܐ or ܢܵܐ; e. g. from ܫܠܵܡܵܐ *peace,* ܫܠܵܡܢܵܐ *peaceful;* from ܫܡܲܝܵܐ
heaven, ܫܡܲܝܵܢܵܐ *heavenly;* from ܐܲܪܥܵܐ *earth,* ܐܲܪܥܵܢܵܐ *earthly.*

3. They are formed by changing the termination of
adjectives into ܢܵܐ. Thus, from ܣܘܼܡܵܩܵܐ *red,* we have
ܣܘܼܡܵܩܢܵܐ *ruddy;* from ܐܘܼܟܵܡܵܐ *black,* ܐܘܼܟܡܵܢܵܐ *blackish.*

4. Diminutives, which are often terms of endearment, are
formed from adjectives in the same way as from nouns; e. g.
ܘܲܙܥܘܿܪܵܐ, from ܙܥܘܿܪܵܐ *small;* ܫܲܦܝܘܿܪܵܐ, used as a noun,
little beauty, from ܫܲܦܝܼܪܵܐ *beautiful;* ܕܲܩܝܼܩܵܐ, from ܕܲܩܵܐ
minute, etc.

5. A great number of perfect participles, belonging to
intransitive verbs of the first class, are used as adjectives in
both genders and numbers: ܣܲܚܝܼܦܵܐ *decayed,* from ܣܚܲܦ
to decay; ܟܪܝܼܗܵܐ *sick,* from ܟܪܸܗ *to sicken, be sick;* ܥܒܵܐ
thick, stubborn, from ܥܒܵܐ *to be thick, stubborn;* ܕܲܟܝܵܐ *pure,* from
ܕܟܝܼ *to be* or *become pure;* ܚܠܝܼܵܐ *sweet,* from ܚܠܵܐ *to be* or
become sweet. So is it in Anc. Syr. to a more limited extent
(Hoff. § 87, 10).

Sometimes the adjective is distinguished from the partici-
ple by taking ⸱⸱ over its first radical; e. g. ܢܲܚܝܼܠܵܐ *lean,*
from ܢܚܸܠ *to be* or *become lean;* while the participle is ܢܲܚܝܼܠܵܐ;
ܒܲܣܝܼܡܵܐ *pleasant,* from ܒܣܸܡ *to be pleasing to;* the parti-
ciple is ܒܲܣܝܼܡܵܐ; ܪܲܟܝܼܟܵܐ *soft,* from ܪܟܸܟ *to be* or *become soft;*
participle ܪܲܟܝܼܟܵܐ; ܣܲܟܠܵܐ *idle* or *vain,* from ܣܟܲܠ *to be*
or *become idle* or *vain;* participle ܣܲܟܠܵܐ. Compare, in
Anc. Syr., ܕܟܝܼܣܵܐ and ܕܟܝܼܣܵܐ.

In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e. g. ܢܝܼܚܵܐ, which often means *slow*, from ܢܵܐܚ *to rest, be quiet*.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting ܘ between the second and third radicals and giving ـَ to the first and last; e. g. ܝܲܠܘܿܦܵܐ *apt to learn*, from ܝܠܦ *to learn*; ܪܲܗܘܿܛܵܐ *swift*, from ܪܵܗܹܛ *to run*; ܚܲܕܘܿܟܵܐ *passionate*, from ܚܕܟ *to be* or *become angry*; ܚܲܡܘܿܥܵܐ *sour*, from ܚܡܥ *to be* or *become sour*; ܢܲܦܘܿܕܵܐ *skittish*, from ܢܦܕ *to be* or *become skittish*.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

NUMERALS.

1. *Cardinals.*—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Oroomiah, and printed in our books.

ܚܲܕ ܣܟܵܐ	one.	ܣܘܿܓܲܕܗܵܐ	eleven.	ܚܲܡܫܵܒ ܣܵܐ	twenty-one.
ܬܪܹܐ	two.	ܬܪܲܕܣܲܗܵܐ	twelve.	ܚܲܡܫܵܒ ܬܪܹܐ	twenty-two.
ܬܠܵܬܵܐ	three.	ܬܠܵܬܣܲܗܵܐ	thirteen.	ܬܠܵܬܝܼܢ	thirty.
ܐܲܪܒܥܵܐ	four.	ܐܲܪܒܲܣܲܗܵܐ	fourteen.	ܐܲܪܒܥܝܼ	forty.
ܚܲܡܫܵܐ	five.	ܚܲܡܫܲܣܲܗܵܐ	fifteen.	ܚܲܡܫܝܼ	fifty.
ܐܸܫܬܵܐ	six.	ܐܸܫܬܲܣܲܗܵܐ	sixteen.	ܐܸܫܬܝܼ	sixty.
ܫܲܒܥܵܐ	seven.	ܫܲܒܲܣܲܗܵܐ	seventeen.	ܫܲܒܥܝܼ	seventy.
ܬܡܵܢܝܵܐ	eight.	ܬܡܲܢܲܣܲܗܵܐ	eighteen.	ܬܡܵܢܝܼ	eighty.
ܬܫܥܵܐ	nine.	ܬܫܲܣܲܗܵܐ	nineteen.	ܬܫܥܝܼ	ninety.
ܥܸܣܪܵܐ	ten.	ܥܸܣܪܝܼܒ	twenty.	ܡܵܐܐ	one hundred.

ܐܡܐܬܝܢ two hundred.   ܫܒܥܡܐܐ seven hundred.

ܬܠܬ ܡܐܐ three hundred.   ܬܡܢܐ ܡܐܐ eight hundred.

ܐܪܒܥܡܐܐ four hundred.   ܬܫܥ ܡܐܐ nine hundred.

ܚܡܫܐ ܡܐܐ five hundred.   ܐܠܦܐ one thousand.

ܫܬܐ ܡܐܐ six hundred.

NOTE.—In the mountains of Koordistan the cardinals still more closely resemble those anciently used. From one to ten inclusive they have both the masculine and feminine genders; and in some of them, the same apparent anomaly exists as in the Ancient Syriac and the Hebrew (Hoff. § 99, 1, and Nordh. § 611), of masculine numerals joined with feminine nouns, and feminine numerals with masculine nouns. A few are given as a specimen :

Fem.	Masc.	Fem.	Masc.
ܚܕܐ	ܚܕ	ܫܬܐ	ܫܬܐ
ܬܪܬܝܢ	ܬܪܝܢ	ܫܒܥܐ	ܫܒܥܐ
ܬܠܬ	ܬܠܬܐ	ܬܡܢܐ	ܬܡܢܐ
ܐܪܒܥ	ܐܪܒܥܐ	ܬܫܥ	ܬܫܥܐ
ܚܡܫ	ܚܡܫܐ	ܥܣܪ	ܥܣܪܐ

The expressions ܚܕ ܒܚܕ, ܚܕ ܒܬܠܬ, ܚܕ ܒܐܪܒܥ, etc., like ܒܬܪܝܢ, ܒܬܠܬܝܢ, etc., in Anc. Syr., denote, respectively, double, triple, quadruple, etc. So we have also ܚܕ ܗܘ ܐܦ twice as much ; ܬܠܬ ܗܘ ܐܦ three times as much. ܚܕ ܡܢ ܐܪܒܥ, ܚܕ ܡܢ ܬܠܬ, ܚܕ ܡܢ ܚܕ, etc., denote the fractions one half, one third, one fourth, etc. The words ܦܠܓܘ, ܬܘܠܬܐ, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word ܟܐܪ (كار) time, to express once, twice, thrice, etc. Thus, ܚܕ ܟܐܪ, ܚܕ ܟܐܪ, ܬܠܬ ܟܐܪ, just as we find ܙܒ in the Ancient Syriac. Sometimes the word ܐܩܠܐ a foot, is used; e. g. ܚܕ ܐܩܠܐ, ܚܕ ܐܩܠܐ. So in Hebrew רְגָלִים. So, too, ܦܩܬܐ (سفر)

a journey; e. g. ܕܡܓܠܟ ܦܫ ܗܠܟ ܐܘܗ, *this time* (literally *journey*) *I slept well.* The Persian word ܟܕܡ (کرت) is sometimes used in the same way.

NOTE.—It has been supposed that the above mentioned use of the word *foot* in these languages is derived from the beat of the foot in music. This is probably a mistake. It is applied to travelling, and not to other things. Thus, we may say "I came two feet," i. e. two times; but not "I read two feet." So in the Turkish, they say "I came two roads," with the same signification. ܗܠܟ, as noted above, is used in a more extended sense.

The cardinals also take suffixes; as, for example, ܐܬܘܗ or ܢܠܝܬܘܗ *both of us;* ܗܘܚܘܬܘܗ, ܗܘܚܢܐܬܘܗ *both of you;* ܐܬܘܗ, ܢܠܝܬܘܗ *both of them;* ܢܠܝܡܘܠܟ *all three of us;* ܗܘܚܢܐܡܘܠܟ *all three of you;* ܢܠܝܡܘܠܟ *all three of them.* Similar forms are used up to ܠܝܣܡܥܬ, inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that *all of us* is expressed by ܢܠܟ or ܢܠܝܡܘܠܟ; *all of you,* by ܗܘܚܘܠܟ, ܗܘܚܢܐܘܠܟ, etc.

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. ܬܪܝܢ ܬܪܝܢ *two by two,* etc., though they are now often connected with ܘ, as, ܬܪܝܢ ܘܬܪܝܢ. So in Hebrew (Nordh. § 947).

2. *Ordinals.*—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is ܩܕܡܝܐ masc., ܩܕܡܝܬܐ fem., denoting *first.* Sometimes we use others, as in the gram. term ܬܠܝܬܝܐ ܟܢܘܫܝܐ *third person;* but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing ܕ to the cardinal. Thus, ܕܬܠܬ ܡܬܐ *the third village;* ܕܥܣܪ ܫܘܪܛܬܐ *the tenth line.* This was also used in the ancient language: Matt. 16: 21.

The names of the days of the week are as follows:

ܒܫܰܒܐ Sunday. ܒܚܡܫܒܫܒܐ Thursday.

ܐܬܪܝܢܒܐ Monday. ܥܪܘܒܬܐ Friday.

ܒܬܠܬܒܫܒܐ Tuesday. ܫܒܬܐ Saturday.

ܒܐܪܒܥܒܫܒܐ (ܒܕܟܡܫܒܐ) Wednesday.

In Koordistan, Tuesday is ܒܬܠܬܐܒܫܒܐ. The names of the other days are the same.

ADVERBS.

The ancient termination ܐܝܬ of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

m. signifies that the adverb is used only in the mountains; p., that it is of Persian, t., that it is of Turkish, and k., that it is of Koordish, origin; a., that it is from the Ancient Syriac; ar., that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

1. *Adverbs of Place and Order.*

ܐܝܟܐ where? where.

ܠܐܝܟܐ   a. whither? whither.

ܡܐܝܟܐ whence? whence.

ܐܗܪ here.

ܠܐܗܪ   a. hither, here.

ܡܐܗܪ hence.

ܠܬܚܬ below, beneath.

  a.

ܠܬܚܬ downwards.

ܒܣܬܪܐ a. behind.

ܠܒܣܬܪܐ a. backwards.

ܠܓܘܐ a. within.

ܠܗܟܐ ܒܐܘܪܐ a. this way.

‎ܟܕܘ ܘܗܿܟܕ	‎A. that way.	‎ܩܕܡܐܝܬ	‎A. first.
‎ܠܒܪ ܡܢ	‎A. without.	‎ܪܚܝܩܐ }	‎far.
‎ܠܥܠ } ‎A.	‎up, above.	‎ܡܢ ܪܚܝܩܐ	‎A. from afar.
‎ܠܥܠܘ }	‎upwards.	‎ܥܠ ܪܝܫܐܝܬ	‎A. headlong.
‎ܒܦܠܓܘܬ	‎A. in the midst.	‎ܐܡܢ }	‎there, thither.
‎ܩܘܪܒܐ	‎A. near.	‎ܠܗܠܡܢ } ‎A.	‎thither.
‎ܩܕܡ	‎A. before.	‎ܐܡܪܗܝ }	‎yonder.
‎ܩܕܡܐ	‎A. forwards.		

2. *Adverbs of Time.*

‎ܗܫܐ }	‎now.	‎ܒܬܪ }	‎after.
‎ܥܕ ܗܫܐ }	‎until now.	‎ܡܢܒܬܪ }	‎after.
‎ܡܟܕܘ }	‎henceforth.	‎ܡܢ ܒܬܪ } ‎A.	‎after.
‎ܡܟܕܘ ܠܟܠܗܝܢ }	‎henceforth.	‎ܒܬܪ ܗܿܝ }	‎afterwards.
‎ܡܢ ܩܕܡ ܗܫܐ }	‎before now.	‎ܡܢܒܬܪ ܗܿܝ }	‎afterwards.
‎ܐܝܘܡ	‎A. to-day.	‎ܠܐܘܗܫܐ	‎last year, next year.
‎ܗܝܕܝܢ }	‎then.	‎ܒܪܡܫܐ	‎in the evening.
‎ܡܢ ܗܝܕܝܢ } ‎P.	‎from that time.	‎ܒܥܓܠ }	‎quickly.
‎ܗܝܕܝܢ } (εἶτα) ‎then, there- ‎upon.		‎ܡܢ ܥܓܠ } ‎P.	‎long ago.
‎ܐܘܟܡܠܐ	‎A. to-night.	‎ܗܐ ܗܢ	‎behold me here.
‎ܐܡܬܝ } ‎A.	‎when? when.	‎ܡܕܝܢܟ	‎P. late.
‎ܥܕ ܐܡܬܝ }	‎how long?	‎ܡܕ ܬܡܢܗ	‎P. immediately.
‎ܐܝܢ ܚܕܝܢܐ } ‎A. at what time?		‎ܕܝܢ	‎M. now.
‎or ‎ܐܝܢܐ ܚܕܝܢܐ }		‎ܗܒ ܝܒ	‎K. M. slowly.

(as vulgarly spoken)

Syriac	Gloss	Syriac	Gloss
ܗ݇ܘ	P. never, ever.	ܡܢܕܪܫ̣	} A. again.
ܥܕ	A. until.	ܡܢܕܪܝܫ	} again.
ܗܟ݂ܠ	P. { now, while as yet.	ܡܢܕܥܐܠ	
ܗܘܡܕܝ	first.	ܡܢܬܠ	M. again.
ܗܡܬ݂ܘ	P. always.	ܡܢܣܟܠܐܝܬ	A. suddenly.
ܗܕ	A. { while, while as yet.	ܬܟܗܡܐ	P. & T. suddenly.
ܗܬ ܗܟ݂ܢܐ	A. { at that time, then.	ܟܣܝܐ	A. slowly.
ܗ ܣܟ݂	there he is.	ܕܟܠ ܟܬ݂	A. & P. { many times, often.
ܣܟ݂	} a little (time).	ܬܡܘܕܝ	A. { to-morrow, yesterday.
ܒܗܠܗ ܣܟ݂	} presently.	ܬܣܕܡܙܘ	A. { to-morrow (morning).
ܡܢ ܕܥܕ ܟܬ݂	A. & P. sometimes.	ܩܕ	A. before.
ܡܢ ܡܢ ܟܬ݂	} sometimes.	ܡܩܕ	} before.
ܬܣܕܢܗܠ	A. at last.	ܡܢ ܩܕ	} before.
ܗܩܕ	A. { how often, as often.	ܡܢ ܩܕ ܗܫܐ	before now.
ܗܩܕ ܟܬ݂	A. & P. { how often? how often.	ܬܩܕܡܝܘ	A. at first.
ܗܘ	A. { when, while, etc.	ܒܬܩܕܡܝܘ	} at first.
ܗܩܕ	M. a little (while).	ܡܢ ܕܥܕ ܒܩܕܡܝܘ	} before now.
ܡܘܡܕܟ݂	at dawn.	ܗܩܕ	A. { yesterday, to-morrow.

3. Adverbs of Manner and Quality.

Syriac	Gloss	Syriac	Gloss
ܝܟܠܝܕܬ	A. especially.	ܒܣܚܘܕ	only.
ܗܘܣܟ݂ܐ	so much.	ܗܣܐ	P. finally, in a word.
ܗܘܡܟܠ	T. topsy-turvy.	ܗܣܕܢܠ	A. more, again.
ܗܘܟ	A. also.	ܗܣܕܢܠ	M. more, again.
ܝܟܬܘܕ	T. (hand by hand) quickly.	ܝܟ	A. as, like as.

ܐܘܟܼܝܼܬ	t. only.	ܗܿܡ	p. also.
ܗܵܐ	{ (when one is called) here I am.	ܗܵܟܼܕ݁ܐ	k. m. so many.
ܗܣ	p. { then, now then, therefore.	ܗܼܬܟܼܢ	p. easily.
ܗܡܪ, ܗܪ	p. more.	ܗܕܵܡܐ	k. m. in vain, freely.
ܗܠܟܸܢ	p. doubtless.	ܗܿܕ	p. exactly.
ܗܠܟܼܗܢܘܬܐ	t. scarcely.	ܗܵܟܼܢܐ	so, thus.
ܗܠܟܼܕܐ	p. perhaps.	ܘܿܕܐ	p. more.
ܗܟܼܟܼܕ	k. m. freely.	ܘܣܦܐ	k. m. certainly.
ܗܣܡܐ	p. enough.	ܚܣܕܢܐܝܬ	a. at last.
ܗܕܟܼܕܐ ⎫		ܐܣܬܝܡܐܝܬ	a. at last.
ܗܕܢܟܼܐ ⎬ p. together.		ܣܕܘܿܐ ⎫	together.
⎭		ܡܣܕܘܿܐ ⎬ a. together.	
ܕܐܝܟܼ { (vulgar ܘܿܐܝܟܼ) how? like as.		ܣܘܿܕܼܒ	t. freely, in vain.
ܕܘܣ	t. evenly, correctly.	ܣܟܼܐ	a little.
ܕܘܣܘܣܬܐ	p. truly.	ܣܚܘܕܢܐ	a very little.
ܐܘܝ	a. yes (ܐܝܢ).	ܣܟܼܢܝܐ	p. in short.
ܗܣܟܼܗ	p. in vain.	ܣܗܩܠܐ ⎫	let it not be so.
ܗܡܘܘܕ	p. quietly, gently.	ܣܗܩܠܐ ⎬ a. let it not be so.	
ܗܘܕܐ ⎤	so, thus.	ܣܕܟܼܐ	a. badly.
ܢܘܗܘܕܐ ⎥	so much.	ܠܟܟܡܕܝܐ	m. why?
⎬ a.		ܠܟܘܕܐ (ܕ)	a. would that.
ܟܘܕܐ ⎥	so, thus.	ܠܝ { yes (to a question put negatively).	
ܢܣ ܗܘܕܐ ⎦	so much.	ܠܛܒ	p. certainly, truly.
ܐܠܟܼܕܐ p. { certainly (vulgarly ܘܐܠܟܼܗܢ).		ܢܟܼܕܐ	p. to wit, namely.
ܐܘܝ	p. at all, not at all.		

ܒܚܿܝܳܕܳܐ K. quite, completely.

ܗܘ not.

ܟܠ quite, completely.

ܟܡܳܐ A. { how much, how many ?

ܠܐ A. no, not.

ܟܘܳܝ let it be so.

ܡܚܕ P. truly.

ܐܠܐ P. unless.

ܡܪܘܫܥܝܬ A. verily.

ܡܟܝܟ M. how? how.

ܡܟܡܘܟܠܐ { together (vulgar ܟܘܡܓܐ).

ܒܫܠܝܐ } quietly.

ܒܫܝܢܘܬܐ } A. very quietly.

ܡܕܙܐ A. badly, ill.

ܝܩܕܘ K. well.

ܡܕܡܕܝܒ } why ?

ܡܕܡܗ } why ?

ܩܘܫܝܐ Ar. hard.

ܟܘܠܢܐ M. quite.

ܒܬܠ Ar. never, not at all.

(ܡܟܘܩܘܐ) peradventure.

ܣܓܝ A. much.

ܕܠܝܠ P. with ease.

ܓܡܝܪ P. perfectly.

ܠܐ ܐܝܟ ܗܘ P. A. after a sort.

ܐܠܘܟܠ T. would that.

ܒܩܘܫܬܐ } truly.

ܒܗܝܡܢܘܬܐ } A. in truth.

ܒܐܣܟܡ P. about, nearly.

Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as ܩܠܝܠܐ *lightly*, ܝܩܝܪܐ *heavily*, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling *utinam* an adverb, but we should hardly consider the corresponding *would that* as an adverb. The ancient ܚܘܣ (חוּס) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, ܫܘܟܠ or ܫܘܟܠܐ.

As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

In the modern lang., we find ܟܳܪܟܳܐ, ܐܳܕܟܳܐ; in the ancient, ܠܟܳܐ.

In Koordistan, we often hear ܟܳܪܟܳܐ ܗܳܐ just here; with which compare ܗܳܐ ܐܳܗܐ (is ipse), etc., in the ancient (Hoff. § 45, Annot. 5). Again, in the modern, we find ܠܬܰܟܳܐ; in the ancient, ܠܬܰܟ; in the modern, ܗܰܡܕܘܰܐ; in the ancient, ܠܟܰܠ. ܐܳܕܺܡ is in some parts of Koordistan pronounced ܐܳܕܺܡܗܳܐ, which probably throws light on its derivation. ܐܳܕܝܰ ܟܒܰܠܐ may be ܗܰܡܕ ܐܳܕܝܰ, etc., ܐܳܕܝܰ being used with masculine as well as feminine nouns, as stated previously. ܐܳܟܶܐ is no doubt ܗܘܳܟܬܶܐ, a mongrel word, although ܗܘܳܟ is now pretty well naturalized in Syriac. In the modern, we find ܐܳܩܶܡ; in the ancient, ܠܡܶܗܠ. In the modern we find ܠܟܳܕܟܳܐ; in the ancient, ܕܬܶܡܠ ܓܡܺܠ. We also now hear occasionally ܕܡܶܕܐ ܓܡܰܠ.

ܩܘܳܣܶܐ and ܗܶܠܳܐ might perhaps better be classed with verbs than adverbs. ܩܘܳܣܶܐ is regularly inflected in all the persons and in both numbers, like ܒܶܐ I am. Thus, ܩܘܳܣܒܳܐ here thou art; ܩܘܳܟܶܐ here they are. Sometimes ܐܳܕܟܳܐ is joined with it; e. g. ܩܘܳܣܶܟ ܐܳܕܟܳܐ here he is. ܗܶܠܐ, referring always to distant objects, can be used only in the third person; e. g. ܗܶܠܐ there she is; ܗܶܠܳܐ there they are. ܗܳܕܳܝ is probably a corruption of ܐܳܗܘ, and ܐܳܗܘ in its turn of ܐܳܕܝܰ, ܐܳܕܝܰ this. ܗܘܳܡܕ is probably from ܩܡܶܡܟ to happen. ܐܳܠ, etymologically speaking, should be written with ܠ; but as the t is aspirated in some districts, it seems most proper to use ܬ.

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, ܗܘܳܠ until, and ܐܳܟܶܐ where, when combined (ܗܘܳܠ ܐܳܟܶܐ), denote until where, i. e. how far?

The Nestorians have no adverbs for *almost, too much, too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase ܢܡܚܬ ܩܠܝܠ ܕܦܫ, literally, *a little remained that he should die.* So if we wish to say "too much," we say ܘܒܝܫ ܡܢ ܕܝܠܐ *more than is necessary* or *proper.* *Next*, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say ܗܘ ܐܚܪܢܐ *that other.* *Next week* is ܫܒܬܐ ܕܐܬܝܐ *the coming week.* *Last week* is ܫܒܬܐ ܕܥܒܪܬ *the week that* (just) *passed.* In the same way we can express *last month, last year*, etc.; though for the latter there is the word ܩܕܡܝ.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, ܐܝܟܐ ܝܠܗ *where is he?* becomes ܟܐ ܝܠܗ. ܡܗܫܐܠܒܬܪ *henceforth* (literally, *from now to after it*) becomes ܡܗܫܐܠܒܬܪ. So too, ܡܬܡ ܠܒܬܪ *thenceforth* (literally, *from then to after it*). These might with propriety be written with final ܗ.

A word of explanation is necessary in regard to the adverbial expressions ܠܒܬܪ and ܩܕܡ. ܒܬܪ and ܩܕܡ are properly prepositions, and have the suffix-pronouns connected with them. Thus, to express the idea "I am going backwards," we should say ܟܕܐܙܠ ܢ ܠܒܬܪܝ, literally, *I am going towards after me*, i. e. backwards. So we say ܟܕܐܙܠ ܢ ܠܒܬܪܟܡ *I am going towards after you.* The usage is the same in regard to ܩܕܡ. It is only when the nominative and the suffix-pronoun refer to the same person, that the expression can be called adverbial. Compare the use of ܠܩܕܡ and ܠܒܬܪܐ in the ancient language. (See John 18 : 6, Lam. 1 : 8, Jer. 7 : 24, etc.). Instead of using the suffixes, we have sometimes written ܠܩܕܡ and ܠܒܬܪܐ; and these are heard more or less among the people.

ܠܗܟܐ sometimes takes suffixes, as in the phrase ܗܘ ܢܬܠ ܠܗܟܐ ܣܗܕܗ *he got wet until his here*, i. e. up to a place indicated by the hand. So does ܩܡ; e. g. ܩܡܘܟ *enough for you.*

PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows:

ܐ݇ܝܟ	according to.	ܓܵܘܵܐ (ܕ)	A. in the midst of.
ܡܘܼܝܟ	} A. according to.	ܓܸܢ݇ܒܵܐ (ܕ)	M. beside.
ܒܵܟ݂ܵܐ ܒ A.	{(equivalent to ܡܲܟ݂ܵܐ, not much used).	ܕ	A. of.
ܒܸܕܘܿܪ̈ܟ݂ܵܐ (ܕ)	A. around.	ܕܟܸܠ	A. without.
ܒ	A. in, by means of, etc.	ܕܦܸܢܵܐ (ܕ)	beside, by the side of.
ܒܝ݇	in, by, etc.	ܕܸܨܡܹܕ (ܕ)	A. P. { against, opposed to.
ܠܟ݂ܵܐ ܒܝ (ܕ)	A. along by.	ܗܵ݇ܡ ܡܸܢ	{ from (pronounced ham).
ܒ݂ܵܢܵܐ ܒ݂ܵܢܵܐ	} M. along by.	ܗܸܕ	A. until.
ܒܠܵܐ	P. without.	ܣܘܼܕܘܿܪ̈ܵܐ (ܕ)	A. around.
ܚܡܵܢܵܐ	} A. about, concerning.	ܠܓܸܠ	M. for.
ܚܡܵܐ ܣܝܼܗܵܐ (ܕ)	for the sake of.	ܠ	A. to.
ܒܸܕ A.	{ between, in the midst of, including.	ܟ	towards.
ܒܘܼܪ̈ܵܐ (ܕ)	{ in regard to, concerning.	ܟ̣ܡܵܐ	towards, up to, near.
ܒܟܵܕ݂ܘܿܠܸܟ (ܕ)	T. among.	ܠܟܵܡܵܐ	towards, up to, near.
ܒܸܕܨܡܘܿܕ (ܕ)	A. P. over against.	ܡܸܢ ܠܟܵܡܵܐ	{ away from (French d'avec).
(ܡ) ܬܵܠܵܐ	} A. after.	ܟܵܬ݂ܚܸܬ ܡܸܢ	A. under.
ܡܸܢ ܬܵܠܵܐ		ܠܣܘܿܦܵܟ݂ܵܐ ܡܸܢ	A. to the other side.
ܠܝ݇ ܡܸܢ	P. except.	ܡܸܢ	A. from (vulg. with).
ܓܘܸ	A. inside of.	ܚܸܬܝܘܿܟ (ܕ)	Ar. instead of.
		ܡܲܟ݂ܵܐ	P. except.

ܩܘܕܳܡ(ܕ) ‏A. near.

ܩܕܳܡ ‏}
‏}A. before.
ܡܢ ܩܕܳܡ ‏} A. away from.

ܡܶܢ ܚܠܳܦ ‏} A. instead of.
ܚܠܳܦܐ ‏}

ܥܰܠ(ܕ) A. about, in regard to.

ܡܶܛܽܠ(ܕ) P. on account of.

ܣܛܰܪ ܡܶܢ except.

ܥܰܠ ‏} on, upon, etc.
ܡܶܢ ܠܥܶܠ A. off from, away from.

ܠܒܰܪ ܡܶܢ except.

ܥܰܡ A. with.

ܬܚܶܝܬ A. under.

ܡܶܢ ܠܥܶܠ ܡܶܢ A. above.

ܡܶܢ ܬܚܶܝܬ A. away from under.

ܒܰܝܢܳܬ(ܕ) A. in the middle of.

ܚܠܳܦ for.

Remarks.

ܒ, ܕ, and ܠ never, as in the ancient language (e. g. ܕܟܣܦܐ, ܠܟܣܦܐ, etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is ܡܶܢ. These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression ܫܐܠܬ ܡܶܢ ܕܝܠܗ *I asked from* (of) *him.*

A number of the prepositions, when joined with nouns, require ܕ, ܠ, or ܡܶܢ after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e. g. ܩܡ ܥܠܰܝܢ *he rose against us;* ܩܡ ܥܰܠ ܕܫܶܡܥܘܢ *he rose against Simon.* In the last example, ܕ is required. Those prepositions which occasionally thus employ ܕ, ܠ, or ܡܶܢ, have one of these placed after them in a parenthesis in the above list. ܡܛܠ is connected with its suffix by ܬܝ as sliding letters; e. g. ܡܛܽܠܬܰܢ *on our account.* So ܨܶܝܕ and ܠܨܶܝܕ, by ܠ; e. g. ܠܨܶܝܕܰܝܟ *towards thee.*

ܥܰܠ, ܡܶܢ, etc., are often pronounced *ullit, minit,* etc. The following is probably the explanation of it. The Ancient Syriac

idiom has been retained in the spoken language, though not intro-
duced into our books, by which the preposition takes a suffix and
ܡ also; e. g. ܡܕܝܢ ܕܝܚܡܕ quickly pronounced will be *minit umma;*
ܟܐܪܕ ܕ ܕܝܥܦܕ will be *barit ēshoo,* etc. These remarks apply to
quite a number of the prepositions.

ܟܝ ܠܝܟ and ܟܝ ܠܝܟ are no doubt reduplications of the pre-
position ܒ. Thus, we have in the ancient language, e. g.,
ܟܝܗ ܕܡܕܝܟܐܠ.

Besides ܟܝ ܠܝ, we have in the modern such expressions as
ܟܡܕܐܠ ܚܡܕܗ *along with her,* ܟܟܠ ܝܟܟ ܟܘܝܠ *along upon the*
wall, ܟܡܠ ܠܟ ܕܗܘܟܠ *along in the valley.* With these compare
the ancient ܚܡܕܗ ܝܟܕ ܝܥܦܕ *along with Jesus;* and similar ex-
pressions. Compare also Hoff. § 123, 5, a, b.

ܟܡܗܠ is possibly formed from ܒ and ܡ, as we still find in Koor-
distan an ancient form ܟܘܠܐܡܕ *in regard to what he said,* equiva-
lent to the form used in Oroomiah, ܟܡܐ ܡܗܘܝ. If this supposi-
tion be correct, ܟܡܗܠ should be written ܟܡܡ.

ܟܝ ܟܕܗܡܕ in Ancient Syriac is ܟܡܢܠ, ܟܡܢܐܠ, or ܟܝܠ ܟܝܠ.
and ܟܘܡܕܗ, like ܠܝܟ, may be partly Syriac and partly Persian,
the prepositions ܟܐ and ܡܕ being prefixed to ܡܡܘܟܠ of the An-
cient Syriac.

ܡܠ takes its suffixes in so many ways, that they are worthy of
special notice. Thus, to express in Modern Syriac *for me,* we may
say ܡܠܒ, ܡܠܕܝܒ, ܡܠܗܠ, ܡܠܒ and ܡܠܕܝܒ. So, *for thee,*
ܡܠ ܕܝܘܗܝ, ܡܠܗܠܝ, ܡܠܟܡܝ, ܡܠ ܕܝܡܝ, ܡܠܡܝ. The same
peculiarity is found in all persons and both numbers. In Koor-
distan, the people say ܟܝܠܟܠ, ܟܝܟܕܗܝ, etc.; in Bootan,
ܟܟܕܗܝ, ܟܟܠܒ; near Mosul, ܟܐܠܒ, ܟܐܡܝ.

CONJUNCTIONS.

Syriac		Syriac		Syriac	
ܐܠܘ	P. if.	ܒܗܘ	A. in that, because.	ܐܘܣܦ	or.
ܐܦ	A. also.	ܒܪܡ	nevertheless.	ܝ	either.
ܐܝܟ	A. as.	ܗܝܕܝܢ	P. then, therefore.	ܡܛܠ	P. because.
ܐܠܐ	but.	ܕ	A. { that, in order that; (sometimes *because*, as John 4 : 22).	ܒܪܡ	A. { yet, but yet.
ܐܠܐ	A. but (ἀλλά).	ܕܠܐ	A. that not, lest.	ܡܢ	A. than.
ܐܢ	A. if.	ܐܦ	T. also.	ܡܛܠ	P. because.
ܐܢ ܠܐ	A. { if not, unless.	ܗܘ	P. also.	ܡܛܠ	T. although.
ܐܦܢ	A. although.	ܘ	A. and.	ܡܛܠ ܕ	{ for that, in order that.
ܐܠܐ	Ar. T. { but, but yet.	ܐܦ	K. also.		

INTERJECTIONS.

It should be understood that these interjections are not all classical, and that some of them may be called vulgar. But they are most of them in every-day use, and it is well to be acquainted with them.

Syriac		Syriac		Syriac	
ܐܝ	why, pretty well!	ܐܣ	hush!	ܗܒ	push on!
ܐܘ	not I! Oh!	ܒܝܐ	well done!	ܣܗ	tush!
ܐܘܗ	alas!	ܬܕܟܡܠ	{ bless, O God! (Ar.); (vulgarly, *well done!*).	ܠ	O!
ܐܘܝ	woe is me!	ܕܝ	{ push on! away! up!	ܕܬ	AR. { O Lord! (generally used as a serious interrogative).
ܐܘܚ	alas!	ܗܝ ܕܝ	away with you!	ܟܣܟܗ	well done!
ܐܘܒܝ	huzzah, hurrah!	ܗܠ	ah me!	ܗܘܗ	silence!
ܐܝ	O!	ܗܠ	wonderful!	ܦܗ	poh!
ܐܘܝܘܣ	halloo!	ܗܘ	behold!	ܟܡ	pshaw!
ܐܚܬܗ	Oh strange!	ܘܗ	ho!	ܬܕܗ	woe!
ܐܘܦܠ	woe is me!				

SYNTAX.

It is by no means proposed here to reduce to a complete
system the Syntax of the Modern Syriac; but merely to
direct attention to some of its principal features. It may
be stated, in general, that the relations in which words stand
to each other are extremely simple, and present no serious
obstacle to the acquisition of the language. The Nestorians
rarely use long or involved sentences; and, indeed, the de-
ficiency of their language in particles, compared with our
own, almost precludes their doing so. While the structure
of the language is thus unfitted for philosophical or mathe-
matical precision, it is in many respects an excellent lan-
guage for the business of every-day life, and we have no
reason to complain that, as spoken by educated natives, it
greatly lacks either dignity or force. It may also be added,
that, considering the scantiness of its vocabulary, we are
obliged to use circumlocutions less than would be expected.

THE ARTICLE.

It should be understood, as has been already intimated,
that there is no emphatic state of nouns in the Modern
Syriac, supplying in some degree the place of a definite
article. Indeed, multitudes of nouns have taken the em-
phatic state as their ordinary form, and there is a strong
tendency to suffix 𝟤 to all nouns which are derived from
other languages; e. g. Turkish [?] كس, Modern Syriac 𝟤ܟܕ
a buffalo; Persian ماست, Modern Syriac ܡܣܬ curdled
milk; Arabic مسكين, Modern Syriac 𝟤ܡܣܟܢ poor.

In general, the pronouns ܘܗ, ܗܘ and ܐܝܬ are used for
the definite article, but with far less latitude than ה in He-
brew. They are also omitted in multitudes of cases where
the is employed in English; e. g. 𝟤ܕܝܢܐ ܕܡܕܝ ܐܗܡܕ ܗܘܐ 𝟤
were (the) men of (the) village there? ܐܗ ܕܒ ܟܕܢ ܘܗܡܕ two
times in (the) day; ܒܡܕ ܕܘܕܝ 𝟤 ܟܕܕܠܟ when (the) world

tempt me; **ܡܢ ܡܕܝܢ݊ܬܐ** : **ܡܕܝܟܐ ܐܬܝܬܘܢ** *whence came you?*
from (the) *city;* : **ܩܘܡܘܗܝ ܣܘܣܝܐ** *have you brought*
him out (the) *horse?*

Even in cases where the article in English denotes pre-
eminence, as *the sun, the sky, the world,* etc., the Syriac
omits it.

The definite article may be prefixed to an adjective, when
separated in construction from its noun, or referring to a
noun understood. This is quite a common idiom. For
example, **ܗܘ ܩܐܡ ܐܬܐ ܝܘܡܐ** *the great* (man) *came to-day.*
In such cases the adjective is really used as a noun. In the
ordinary construction of a qualifying adjective, it never
takes the article, whether the noun it qualifies has one or
not. Such expressions as in Hebrew הָאָרֶץ הַטּוֹבָה,
הָאָרֶץ הַזֹּאת could not be admitted.

NOTE.—It need hardly perhaps be remarked that an adjective
used as a predicate never takes the article. This is of course founded
on the general principles of language, the predicate adjective being
abstract and in some degree indefinite. Thus, in Hebrew, Greek and
English it does not take the article; in Anc. Syriac it does not take
the emphatic state (Hoff. § 118, 2); in German, Greek, etc. it is not
necessarily inflected to agree with its noun. This is also true to some
extent in Modern Syriac. Thus, we may say, for "These men are
free," either **ܐܢܐ ܢܫܐ ܐܘܦ ܟܐ** or **ܐܢܐ ܟܐ**; in the latter
case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the
place of the definite article in English; e. g. **ܟܠܗ ܒܝܬܐ** *all*
of it (the) *house, the whole house,* while **ܟܠ ܒܝܬܐ** denotes *any*
house, every house. So in Anc. Syr. (Hoff. § 123, 4). See both
constructions in Rom. 3 : 19, **ܟܠܗ ܟܠܡܕܡ** and **ܟܠ ܟܘܡܐ**.

The indefinite article **ܚܕ**, **ܐܢܫ** is prefixed less frequently
than our indefinite article, but more frequently than in the
ancient language (Hoff. § 109, 4). Take the following as an
example of its use: **ܚܕ ܢܫܐ ܩܡ ܒܟܢܘܫܬܐ** *a man rose*
in the meeting. In the following example it would naturally

be omitted : **ܐܢܬ ܣܘܟܘܝ ܚܙܘܬܕܘܢܐ؟** *did you see* (a i. e. any) *man on the way?* Sometimes the employment or omission of it is optional; e. g. **ܡܗܡܝܟܐ ܢܐ ܗܘܡܗܐ ܦܐ ܘܬܗܢܐ** *he brought a horse to sell,* literally, *for selling,* or **ܗܗܡܝܟܐ ܗܘܡܗܐ ܦܐ ܘܬܗܢܐ**.

Sometimes **ܡܢܕܝ** *a thing* is annexed to another noun with much the force of an indefinite article; for example, **ܟܠܒܐ ܡܢܕܝ ܣܘܟܘܝ؟** *did you see a dog?* We should suppose this to mean *did you see a dog or any thing of the kind?* but the natives translate it as above.

In accordance with English usage, general nouns denoting material, such as wood, silver, etc., abstract nouns, and nouns with a suffix pronoun, as **ܒܬܝ** *my house,* do not take the indefinite article.

RELATION OF NOUNS TO NOUNS.

The usages of the Modern Syriac in regard to apposition, the government of one noun by another, etc., are so simple that it is unnecessary to dwell on them. Two or three peculiarities only will be noticed.

The noun **ܟܬܦܐ** *side* sometimes follows another noun in construction, to denote direction; e. g. **ܟܬܦܐ ܡܕܝܢܬܝ** *to the city-side,* i. e. in the direction of the city; so **ܟܬܦܐ ܡܕܝܢܬܝ ܡܢ** *from the vicinity of the city.* The word is also used figuratively; e. g. **ܟܬܦܐ ܠܚܡܐ ܡܢ** *in respect to bread.*

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, **ܣܥܠܐ ܐܢܐܫܐ ܟܠܚܕ**, literally, *a house, a man went,* i. e. one from each house; **ܢܟܐ ܩܢܟܡܕܐ ܐܒܗ ܟܐ ܘܗ** *a boy, a pen he has,* i. e. each one has one.

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use **ܕ** in its stead, as we use

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the preposition *of* in English. This ܒ is omitted in expressions such as ܡܚܘܝܬ ܐܢܐ ܒܐ ܐܢܫܐ *what kind* (of) *man*, not only ܐܢܫܐ, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of ܒܢܝ as if it were the singular and not the plural; e. g. ܗܘ ܒܢܝ ܕܝܓܠܐ ܝܠܗ *he is a son* (i. e. inhabitant) *of Degala.*

Nouns, as well as other words, are often repeated: (*a*.) to denote distribution or variety; e. g. ܐܕܫܐ ܐܕܫܐ *kinds, kinds,* i. e. different kinds; ܓܘܢܐ ܓܘܢܐ *colors, colors,* i. e. different colors; so with numerals: ܚܕܐ ܚܕܐ ܙܒܢܐ *one, one time,* i. e. now and then; so adverbs: ܚܡܣܐ ܚܡܣܐ *slowly, slowly,* i. e. little by little; (*b*.) to give intensity; e. g. ܫܝܬܐ ܫܝܬܐ *fragments, fragments,* i. e., as we should say, a thousand fragments; ܕܐܦ ܕܐܦ *exceedingly,* ܡܚܕ ܡܚܕ *very little indeed;* (*c*.) to supply the place of *each, each one;* e. g. ܐܢܫܐ ܐܢܫܐ *man, man,* i. e. each man. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition ܡ is substituted for the first letter of the word, if it begin with a consonant, or ܡ is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from ܚܡܣܐ *dirt,* we have ܚܡܣܐ ܡܡܣܐ *dirt and every thing of that sort;* from ܕܩܬܐ *minute,* ܕܩܬܐ ܡܕܩܬܐ *every little thing,* e. g. ܠܐ ܡܐܚܬ ܠܚܡܬܐ ܥܠ ܕܩܬܐ ܡܕܩܬܐ ܕܥܠܡܐ *do not esteem,* (literally, put a price on) *the trifles of the world.*

ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. § 770), follows its noun; e. g. ܓܒܪܐ ܣܒܐ *old man,* ܡܕܝܢܬܐ ܫܦܝܪܬܐ *beautiful city.* The same rule holds where two or more epithets are joined to one noun : ܒܝܬܐ ܪܘܝܚܐ ܘܪܡܐ *a large and high house.* Also when the noun has a suffix, as ܢܡܘܣܗ ܫܪܝܪܐ *his firm law.* So in the ancient language (Hoff. § 122, 3).

A few adjectives more naturally precede their nouns; e. g. ܪܒܐ , ܥܦܝܫ , ܚܕ , etc., the latter being called an adjective, though in reality a noun (Nord. § 725, 1). Thus, ܪܒܐ ܣܘܣܘܬܐ *many horses,* ܥܦܝܫ ܐܝܠܢܐ *a good tree.* In these cases ܣܘܣܘܬܐ ܪܒܐ and ܐܝܠܢܐ ܥܦܝܫ would be also allowable.

An adjective may be placed before its noun to give increased emphasis; e. g. ܪܒܐ ܪܘܪܒܐ ܟܐܦܐ *a very great stone.* Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e. g. ܩܠܝܠܐ : ܩܠܝܠܐ ܗܘ : ܣܒܐ : ܣܒܐ ܗܘ *quick to learn, he is quick to learn; but wicked, he is wicked.*

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. § 118, Annot. 2), from its noun by words such as ܘܚܒ , ܕܝ , etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. ܓܒܪܐ ܗܘ ܥܬܝܪܐ *that man is rich,* ܠܚܡܐ ܗܘ ܚܡܝܨ *the bread is sour.* The ancient language generally places the adjective before its substantive in such a case (Hoff. §118, 2). So the Hebrew (Nordh. § 772). An inversion of the ordinary

construction may, however, be employed for emphasis; e. g. ܬܕܒܝܼܚܐ ܟܠܕ ܟܡܗܘܦܝ ܕܐܬܐ ܬܡܗܝܦܕܐ ܟܠܐ ܗܘ *very agreeable is he,* ܘܗܡܘܝ ܒܡܗܘܦܝ *blessed is your house.*

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. ܟܠܒܐ ܐܗܐ *this dog,* ܚܡܪܐ ܐܢܝ *these donkeys,* ܒܝܫܐ ܐܢܥܫܐ ܐܗܐ ܠܐܝ *to this wicked man.* When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11 : 1. Such expressions as ܠܓܝܬܐ ܣܡܝ ܒܘܓ ܚܕܬܐ in the ancient language would not now be at all allowable.

<div align="center">SUBJECT NOMINATIVE AND VERB.</div>

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions *ad sensum,* as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, ܐܢܬ ܘܐܢܐ ܒܕ ܐܙܠܟ *you and I will go,* ܐܢܬ ܘܗܘ ܐܬܝܢ *you and he came.*

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. ܓܪܫܠܗ ܬܪܬܝ ܣܥܬܐ *it drew* (i. e. it occupied) *two hours,* ܣܕܝܐ ܝܠܗ *it is bad,* i. e. a bad thing, ܗܘܐ ܘܓܕܠܐ ܠܡܝܟ *it is a fear to you,* i. e. you are afraid (note, that ܘܓܕܠܐ is a vulgar and anomalous form of ܘܓܕܐ),

وݸݹݼ݊ ݊ *it was a fear to us,* i. e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling ودحݼ݊ with final ܗ, وݸݹ ݼܗ ݊ .

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e. g. Matt. 13 : 40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

Note.—݊ ݟܗݽܒ, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like *if = gif = give,* in English.

In this connection may be mentioned such expressions as ܗ݊ݼܒ ݊ ܒ ݟܗݼܒ *there became to me a heart,* ݊ݼܚݕ ܘܗݜݼܬ݊ *there came on us his pity,* i. e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e. g. ݊ݘܚݼ : ܗܐ ݟ݊ݔݼݼܣ ݊ݟ *Christ, he is mighty,* ݕݼܗݼ : ܒ݊ܗܘݕ ܒ݊ ܗ ܗ݊ܚݕ݊ ܒ ݔ݊ܡݕ *your father, his hand will guide you,* ݊ݟ݊ ݟ݊ܚܘݕ : ݊ܘݕ ݟ݊ ܒܗ ݊ݘ *this Jacob, he also will go.* In these cases, it is emphatic; but it can hardly be considered so in the following example: ݟ݊ܘݖݼݞ : ܘݝ݊ ݔݖ݊ ݊ܗݝݼ *the rivers, their course would change,* which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when ܐܢܵܫ̈ܐ or ܐܢܵܫܐ might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. ܟ݂ ܘܲܠܨܝ ܠܵܢ *men oppress us,* i. e. we are oppressed.

PREDICATE NOMINATIVE.

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e. g. ܕܵܦܘ݂ܡܹܐ ܥܲܕܵܝܘ݂ܡܹܐ ܟܵܡܘ݂ܬܐ ܪܲܒܵܐ *drunkenness is great folly.* The rule, however, is variable. We may say, with a kind of emphasis, ܕܵܦܘ݂ܡܹܐ ܪܲܒܵܐ ܥܲܕܵܝܘ݂ܡܹܐ ܟܵܡܘ݂ܬܐ; the change of the usual construction, as in other cases, giving more force to the words.

VERB ܗܘܐ TO BE.

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use : ܒܵܒܵܢ ܕܟ݂ܸܣ ܒܲܫܡܲܝܵܐ *our father that in heaven,* ܕܟ݂ܸܣ ܠܬܸܚܬ ܡܸܢ ܫܡܲܝܵܐ *that under heaven,* Eph. 6 : 12, ܫܘ݂ܒ̣ܚܵܐ ܠܲܐܠܵܗܐ (let there be) *glory to God,* ܗܘ ܒܩܵܪܝܼܬܘܟ݂ *he* (is) *calling you,* ܠܵܙܸܡ ܩܪܵܝܐ (it is) *necessary to read.*

NOTE.—The verb of existence is not omitted with the corresponding words ܟܡܵܐ and ܒܵܟ݂ܵܐ, nor always with ܐܲܟ݂ܵܐ. A person, in assenting to a remark, often says ܒܲܫܬܘܟ݂ܘܢ *your word,* for ܒܲܫܬܘܟ݂ܘܢ ܝܘܸܠܹܗ ܒܲܟ݂ or ܒܲܟ݂ ܝܘܸܠܹܗ ܒܲܫܬܘܟ݂ܘܢ.

OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by ܠ prefixed (vulgarly ܐܠ), and especially when intended to be definite; e. g. ܣܘܝܕ ܠܓܒܪܐ ܐܢܢܐ *I saw* (to) *that man.* But in a sentence like the following: ܡܢ ܚܡܝܢ ܡܘܚܣܠܘܢ *did you find a purse?* it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like אֵת in Hebrew (Nordh. § 835), ܠ does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

ܠ may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. ܠܡܢ ܣܠܡܐ ܠܟܒܟ *I did service to the Khan;* ܗܒ ܠܗ ܗܘ ܚܦܪܐ *give to him that apple.* In this last example, ܦܐܠܗܘ *for him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): ܦܠܕܐ ܢܬ ܒܝܕܐܘܗܘ *he gave me a watch.*

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have ܠ prefixed, but the other noun very rarely takes it, if at all; e. g. ܡܘܠܒܫܐ ܠܗܘ ܠܟܕ ܠܩܛܠܕ *he put clothes on that boy;* ܐܢܐ ܒܕܘܒܝ ܕܐ ܦܕܒܝܗ ܦܘܒܓ *this my son I will call him David;* ܒܩܠܕ ܕܐ ܟܒܓܦܗ ܠܬܗ ܚܕܡܕ *the field we will make it a vineyard.* The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and *vice versâ.*

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. ܩܰܕܡܶܠ ܡܰܠܝܳܬܳܘܗܝ *you filled the vessel* (with) *water;* where the Syriac also admits of ܒ or ܡܢ; ܡܢ ܗܳܕܶܟ ܥܒܰܪ *he entered from* (by) *the door;* ܩܳܡܶܟ ܠܘܳܬܶܗ *we told for him;* ܕܡܶܐܬܳܐ ܒܰܢ, ܘܶܐܢ ܐܰܟܗܳܢ ܡܰܚܶܒ ܡܰܚܶܡܶܐ *he touched on us;* ܐܶܢ *if God show favor from* (to) *you;* ܩܶܐ ܐܳܣܩܶܢ ܗܳܐ *they will ascend* (above) *us;* ܢܰܫܶܩ ܡܢ ܐܺܝܕܝ *he kissed from my hand,* i. e. he kissed my hand. The modern language is, however, no more unlike the English in these respects than the ancient.

PRONOUNS.

The nominatives ܐܶܢܳܐ, ܐܰܢܬ, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are oftener placed after the verb than before it; e. g. ܡܳܗ ܒܳܥܶܢ ܐܶܢܳܐ! *what am I to do, I?* ܐܰܬ ܡܰܚܩܶܢܳܘܗܝ! *did you tell, you?* Sometimes the pronoun both precedes and follows: ܐܰܙܶܢ ܐܶܚ ܐܳܘܟܺܝ ܗܳܘܟ ܐܰܙܶܢ *we will go, we too.*

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e. g. ܐܶܢܶܢ: ܡܢ ܩܰܒܠ ܕܐܶܬܰܝܬܘܢ: ܚܙܳܐܠܶܗ *they, before you came, saw.* The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, ܠܺܝ ܗܰܘ ܠܶܐ or ܐܰܢܳܐ ܠܶܐ ܗܰܘ ܠܶܐ *I, there is not to me,* i. e. I have not; ܐܰܢܬ, ܠܳܐ ܗܳܘܶܐ ܠܶܟ ܦܶܪܣܳܬ *you, there will not be to you opportunity;* ܗܳܘ: ܕܢܶܬܡܰܚܕܶܒ ܘܳܬܳܐ ܟܶܐ

he, his mercies are many; ܟܡ ܟܡܝܕ ܚܕ : ܐܝܣܝ ܐܝܕܐܝ *but we,* *they blame us.* See Matt. 26 : 11, and compare the ancient version. See also Hoff. § 121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. § 121, 2). Nor is ܗܘ used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. ܝܡܐ ܗܘ ܐܝܕܟܚ ܗܘ ܓܡܣܝܕܘ, 1 Tim. 5 : 9.

The governing noun in the modern as well as in the ancient language (Hoff. § 122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e. g. ܐܘܕܣܡܗ ܓܝܟܚܡܝ *your way of evil,* or ܐܘܕܢܐ ܝܟܚܡܝ ܓܝܟܚܡܗܝ *;* ܙܝܕܓܝܕܘ ܡܗܚܡܗܝ *your death of the body,* or ܡܚܡܝ ܝܕܓܝܕܘ. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, ܚܓܝ ܗܬ ܣܐܢܟܝ *I saw her, the woman;* ܐܢܬܝ ܐܢܣ ܟܣܕܡܚܟ *we drove them away, the men.* Compare the ancient ܟܚܡܟܕܝ ܐܘܕܝ, and many similar expressions (Hoff. § 123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. § 866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e. g. ܐܟܒܝ ܚܡܣ ܡܠܐܘܒܟ *he came and told* (it) *for me.*

The suffixes are in some cases used as reflexives; e. g. ܟܡ ܐܘܟ ܡܝܟܚܟܒ ܣܝܕ ܚܐܠܝܙܝ *I will go and ask for me* (for myself) *a book.* See an example in both Ancient and Modern Syriac, John 4 : 8.

As the relative particle ܕ undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, XCVIII.

1. *Whom.*—ܐܢܐ ܢܶܡ ܝܘܣܦ ܐܚܘܢܟ݂ܘܢ ܕܘܡܟܘ ܘܬܘܒܢܗ ܠܝ *"I am Joseph your brother, that ye sold me,"* Gen. 45 : 4; ܐܗܐ ܐܝܠܗ ܓܒܪܐ ܕܡܘܡܠܟ ܠܝ ܥܠܘܗܝ *this is the man that I spoke about him.*

2. *Which.*—ܓܢܬܐ ܕܟܘܒܒܗ ܕܝܢ ܙܪܝܥܠܗ *a garden that he had planted it;* ܡܪܐ ܕܦܠܚܠܝ ܒܗ *the spade that I worked with it.*

3. *Whose.*—ܢܣܛܘܪܝܐ ܕܛܘܪܢ ܕܕܘܟ ܡܟܠܟ ܡܥܢܬ *the Nestorians of the mountains, that* (men) *plunder their cattle.*

4. *Place where.*—ܡܬܐ ܕܚܕܠܟ ܟܘܘܗ *a village that I un- packed* (encamped or halted) *in it;* ܢܣ ܕܘܟܝܐ ܕܝܠܗ ܐܡܪ *a place that he was there.*

5. *Whither.*—ܟܪܡܐ ܕܣܥܠܟܡܝ ܟܘܘܗܒ *the vineyard that you went into it.*

6. *Hither.*—ܢܣ ܐܘܕܐ ܕܡܘܡܠܟ ܟܪܟܐ *an ox that we brought hither.*

7. *Whence.*—ܒܘܡܐ ܕܦܠܠܘܗ ܠܐܕܒܥܕ ܡܢܘܗ *a well that they were drawn from it.*

8. *When.*—ܢܣ ܝܘܡܐ ܕܒܘܗ ܡܪܐ ܠܝ ܥܘܠܐ ܢܡ ܐܡܪ *a day that in it I was lord of business,* i. e. busy.

In some of the preceding cases, ܕ may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say ܢܣ ܝܘܡܐ ܕܡܪܐ ܥܘܟܠܐ ܢܡ ܐܡܪ, there being an ellipsis of ܒܘܗ.

As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, ܟܠ ܡܕܡ ܕܢܶܚܙܶܐ *every thing that he may see.*

The relative ܕ may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by ܡܕܡ *a thing,* ܡܠܬܐ *a word,* ܓܒܪܐ *a man,* ܗܘ *he,* etc., prefixed: ܠܐ ܬܛܥܐ ܡܕܡ ܕܐܡܪ *do not forget the thing that he tells;* ܠܐ ܝܕܥܬ ܠܗ ܠܒܪܢܫܐ ܗܘ ܕܐܬܐ *you do not know him who is coming.*

In Hebrew (Nordh. § 907), as in English, and in Ancient Syriac to a very limited extent (Hoff. § 125, 4), the relative may be omitted; e. g. *a house* (which) *he built two years ago.* But ܕ seems to be never omitted in Modern Syriac, except when used as a conjunction.

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either ܡܘܕ ܟܠܕ ܐܗܐ, or ܐܗܐ ܡܘܕ ܟܠܕ, *what is this?* ܡܢܘ ܟܠܕ ܐܗܐ ܚܓܝ, or ܐܗܐ ܚܓܝ ܡܢܘ ܟܠܕ, *who is this woman?* ܡܢܘ ܢܡܗ, or, instead, ܡܢܘ ܢܡܗ, or simply ܢܡܗ, *who art thou?* ܐܗܐ ܟܠܕ ܕܡܢܘ ܐܘܕܐ, or ܐܘܕܐ ܐܗܐ ܟܠܕ ܕܡܢܘ, or ܕܡܢܘ ܟܠܕ ܐܗܐ ܐܘܕܐ, *whose ox is this?*

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions: ܠܐ ܝܕܥܢܐ ܡܢܘ *I do not know who he is,* ܗܘ ܓܢ ܡܘܕܥ ܠܘܟ ܡܢܘ ܐܙܠ *he will inform you who went,* ܠܐ ܚܙܐ ܗܘ ܐܝܢܐ *he did not see which (of the two) it was.*

Very often ܓܒܪܐ without the article is used where we should use, in English, *any one,* as in the Anc. Syr. (Hoff.

§ 127, 4): : ܡܕܝ ܟܗ ܐܢܳܫ ܐܢ is there any one in the village? Sometimes ܐܢܳܫ may be omitted, and yet the idea be clearly and idiomatically expressed; as ܕܘ̇ܗ ܢܒ ܟܡ ܡܕܪܫܗ ܟܗ in the school there is not like him (his like). ܐܢܳܫ is also now and then used to denote each one; as, ܐܢܳܫ ܟܘܕܬܗ ܠܩܪܝܬܗ they scattered, man (each man) to his village. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

INDICATIVE MOOD.

Present Tense.—This is sometimes used : 1. As a perfect; e. g. ܩܪܝܐ ܗܪ ܠܬܠܬ ܫܢܐ ܐܕܝܐ he is reading here three years. 2. As a future; e. g. ܐܙܠܝ ܢܡܝ ܒܬܪ ܡܢ ܝܪܚܐ we are going after a month. So in Gen. 6 : 17, where, in the modern language, we have the present tense, and in the ancient the active participle.

Imperfect Tense.—This is sometimes used: 1. As a present; e. g. ܗܘܐ ܕܡܟܪܙܘܢ ܗܘܐ ܡܩܒܠ ܗܘܐ it was (is) better that you should preach. 2. As a future; e. g. ܢܫܕܪܝ ܗܘܐ ܒܨܦܪܐ ܗܘܐ ܐܙܠܝ he was going (intending to go) in the morning; the implication being that he is now prevented. 3. As an imperfect subjunc.; e. g. ܗܘܐ ܥܡܐ ܐܢܳܫ ܡܩܒܠ ܐܢ if you should be a good man, you were (would be) blessed. 4. As a pluperf. subjunc.; e. g. ܗܘܐ ܣܥܒܕ ܗܘܐ ܥܡܐ ܡܩܒܠ ܗܘܐ it was (would have been) better, if you had gone.

Preterite Tense.—1. Used as a present; e. g., a man in distress says ܡܝܬܠܝ *I died,* i. e. I am dead; ܣܟܠܒܠ *I choked,*

i. e. I am choked, or I am drowned. A boy in recitation, if
confused, will say ܐܟܬܢܟܪ ܟܠܒ *it lost on me*, i. e. I have
lost it. Ask a man how his business is to-day, and he may
reply ܗܙ ܘܗܐܝܒܪ ܩܟܐܬ *it remained* (remains) *just so*. Persons
coming to make a petition will tell us ܕܘܟܡ ܣܚܒ ܟܠܟܡܘ
we poured (i. e. we now place) *our hope on you.* Compare
Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1 : 1, in the
Ancient and the Modern. The expression in the Ancient,
ܟܬ ܘܟܪ ܗܦܪ ܟܚܕܣ, Matt. 12 : 30, may be considered equiva-
lent either to a present indicative or to a present subjunctive.
So Deut. 1 : 39, ܕܟܪ ܒܘܚܕܗ ܢܗܟܢܪ *that did not* (do not) *know.*

2. Used as a perfect; e. g. ܙܐܗܟܪ ܐܘܒܪ *he came now*, i. e. he has
just arrived. This is the common mode of speaking. So too,
ܬܕܒܓܪ ܢܟܪ ܗܦ ܗܦ ܕܗܒ̈ ܟܪ ܥܡܕܟܪ *blessed is he that never
heard* (meaning, that has never heard). 3. Used as a pluper-
fect; e. g. ܠܟܟ ܕܩܕܙܡܟܪ ܡܢ ܗܡܘܘܡܪ *when he* (had) *finish-
ed from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g.
ܠ ܡܗܟܡܘ ܗܘܕܡܪ : ܐܟܬܟܡܘ *if you died to-morrow, you
perished* (compare with the use of the first verb Hoff. § 129,
8, c, and of the second verb, same section, 7) ; ܠ ܗܡܚܢܐ :
ܡܚܡܚܢܪ ܗܙ ܐܘܒܪ ܥܒܕ ܦܬܟܡܘ *if you believe, Christ just now*,
i. e. at this moment, *received* (will receive) *you.* This is no
doubt an emphatic future. Compare Nordh. § 966, 1, c. 5.
Used as a subjunctive present; e. g. ܠ ܟܪ ܗܘܟܪ *if it did
not become*, i. e. if it does not meet the case, equivalent to
ܠ ܟܪ ܗܘܢܪ (see the ancient usage, Mark 12 : 25, as follows :
ܟܪ ܟܡܪ ܕܩܡܕܗ ܡܢ ܡܬܢܝ, in which case the translation might
have been literal); ܠ ܦܟܗܟܡܘ ܐܘܒܪ ܟܠܟܪ ܕܐ ܩܝܟܐ
if you went out (set out) *now, perhaps you will reach;*
ܡܚܡܚܡܥܪ ܢܡ ܟܐܕ ܐܟܗܗܪ : ܠ ܟܠܟܪ ܡܗܚܣܟܡ *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6: 6, ܟܕ ܣܥܐ ܡܥܓܝܙ, where ܣܥܐ expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. ܗܫܢ ܥܘܟܕ ܟܕ ܗܘܡܨܡܟܕ : ܟܢ ܙܘܟܝ *although the business did not finish* ("should not end"), *I shall go;* ܚ‍ ܗܘܟܬܡܓ‍ܠܡ‍ ܗܘܣ ܒܡܠ ܐܦܐ *if you destroyed* (should destroy) *us, you were* (would be) *just.*

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, ܩܕܡ ܦܕܡ, ܡܕ ܦܕ, ܩܘܕܡܙܐ, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

Perfect Tense.—This is used: 1. for the present; e. g. ܟܠܕ ܟܠܒܝܓ *he has sat*, i. e. is sitting; ܟܠܕ ܒܟܝܢ *he has wept*, i. e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterite; e. g. ܐܬܠܦ ܟܦܝ‍ ܡܢ ܚܠܟܓ‍ *we have come* (we came) *long ago*. This is the usual mode of speaking. Compare what is said of the preterite No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sive sense; but the context generally determines. We may translate, e. g., ܟܠܕ ܕܡܒܝܓ either *he is asleep, he has slept*, or *he has been asleep;* ܟܓ ܟܕܕܘ *they have sown*, or *they are sown*.

Pluperfect Tense.—This is sometimes used : 1. for the imperfect; e. g. ܟ݁ܵܚܹܢ ܗ݂ܘܵܐ *he was weeping,* ܟ݁ܵܬܹܒ݂ ܗ݂ܘܵܐ *he was sitting.* 2. for the passive imperfect. This is very common. See Etymology.

Future Tense.—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e. g., where in English we might say "before you come, I shall have arrived," a Nestorian would be likely to say ܟ݁ܲܕ ܡܵܛܹܢ ܡ݂ܢ ܩ݂ܵܡ ܕ݁ܝ݂ܡܹܝܬ *I shall arrive before you.*

<center>SUBJUNCTIVE MOOD.</center>

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with ܒܸ݁ܕ prefixed, becomes a future in Mod. Syr.; with ܠܵܐ prefixed, it becomes a future, or a generic present, expressed negatively; with ܩܵܡ (ancient ܩܲܕ݂ܡ) prefixed, it becomes a preterite; with ܒܸ݁ܬ or ܐ݂ܝ݂ prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, ܐ݂ܙܵܠ݂ܘܟ݂ : *am I going?* or *may I go?* Answer, ܗܲܐ : ܐ݂ܙܵܠ݂ܟ݂ܬ *yes, you are to go,* or *you may go.* The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is "you are to go," it is really a mild imperative. Compare our English "you may go and do so and so;" when we mean "you must go." This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. ܬܳܐ ܡܳܪܰܢ : ܐܳܬܳܐ ܥܡܰܢ ܟܡܰܪܢ *O Lord, come and abide with us!* " Compare in Anc. Syr. 1 Kings 8 : 30. Comp. also the interchange of the future and imperative in Hebrew.

ܢܶܫܟܰܚ *let him find,* i. e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, ܫܒܽܘܩ or ܫܒܽܘܩܘ may be prefixed; e. g. ܫܒܽܘܩ ܩܪܰܘ *let them read,* where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. ܐܶܡܰܪ *let me tell you;* ܡܳܢ ܢܶܥܒܶܕ؟ *what can we do?* : ܐܶܡܰܠܠܳܟ ܡܶܫ ܝܰܬܺܝܪ, *may I die a youth, it is true* (may I die young, if it be not true)—compare the Latin "ne sim salvus," may I perish!

The present subjunctive may be used to express a supposition, particularly if ܡܰܬܠܳܐ *a parable, a supposition,* is prefixed; e. g. ܡܰܬܠܳܐ : ܢܶܓܡܽܘܪ ܥܒܳܕܶܗ *supposition: he finishes his business,* or *let him finish,* or *grant that he finish,* or *if he finish.* Compare the Latin "vendat ædes vir bonus," suppose, etc. So, too, without the word ܡܰܬܠܳܐ; e. g. ܠܳܐ ܢܺܐܠܦܽܘܢ ܕܽܘܡܪܟܘܢ : ܠܳܐ ܦܳܠܟܺܝܢ *suppose you do not learn your lesson, you will not go out.* We may in this case say, if we choose, that ܐܶܢ is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. ܠܳܐ ܬܶܓܢܽܘܒ *thou shalt not steal;* *thou shalt not lie.* ܠܳܐ ܬܶܓܢܽܘܒ would mean *thou wilt not steal,* or *you are not in the habit of stealing,* and ܠܳܐ ܗܽܘ ܬܶܓܢܽܘܒ would be an emphatic way of saying the same thing. See in Ety-

mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says ܟܠܐ ܟܦܢ *let him not be hungry;* to whom I reply, ܟܠܐ ܟܦܢ *he will not be hungry* (I will do well for him) or *he does not go hungry.*

Note.—With the use of ܠܐ and ܟܠܐ in this tense compare לֹא and אַל of the Hebrew, *οὐ* and *μή* of the Greek, and *non* and *ne* of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

It is to be remarked that we are not limited to the subjunctive present for expressing prohibitions, as those using the Ancient Syriac (Hoff. § 130, 4, c.) and Hebrew (Nordh. § 1006) were limited to the future. The imperative may be freely employed for that purpose, as ܟܠܐ ܬܓܢܘܒ *do not steal,* ܟܠܐ ܚܘܬ *do not go down,* etc.

The present subjunctive may be used also in entreaty; e. g. ܟܠܐ ܬܟܕܒ *I beg you not to lie;* ܟܠܐ ܬܙܒܢ *I beg you not to sell,* etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, ܟܠܐ ܬܩܘܡ *do not stop.*

In familiar conversation the ܒܕ of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. ܬܐܙܠ ܐܘܟ : ܐܘܟ *if you wish* (that) *I go, I* (will) *go.* So Gen. 42 : 36, ܘܬܕܒܪܘܢ ܓܡ ܠܒܢܝܡܝܢ *and* (will) *you take Benjamin?* So, too, ܒܕ or ܐܢ is often omitted; e. g. ܬܕܟܝ ܦܝܫ : ܝܠܦ ܠܐ ܟܠܐ ܕܐܘܗܐ ܐܠܠ *I wish* (that) *I may read, but it is not happening* (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2 : 14, where we must translate the ancient ܐܘܙܠ by ܗܐ ܐܘܟ. So ܐܡܚܒ, Is. 3 : 2; and many other cases. Moreover, the anc. present participle

is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz. ܟ̇ܘܟ݂ : ܟ̇ܘܟ݂ ܟ̇ܕܝܡ ܀ܝ.

ܟ̇ܟ݂ܡܐ and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. ܟ̇ܟ݂ ܟ݂ܢܒ݂ ܟ̇ܙܒ݂ *exactly now I wish,* where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g. ܟ̇ܡܚܐ ܟܚܡܟ݂ܡܐ *and Jesus saying* (said); ܟ̇ܡܚܕ݂ܒ *they said.* In these cases, the modern usage is almost a transcript of the ancient, ܟ̇ܡܚܐ being written for ܟ̇ܡܚܐ, and ܟ̇ܡܚܕ݂ܒ for ܟ̇ܡܚܕ݂ܡ.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. ܩܬ݂ܠ ܣܬ݂ܟ݂ܡ ܚܟ݂ܡ ܚܕ݂ܡܚܝ may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g. ܚܟ݂ ܡܚܝܒ݂ ܕ݂ܗ̇ܡܐ *every thing that there may be,* for which we may substitute ܀ܝ, ܟ݂ܕܝܟ̇ ܗ̇ܡܐ. So ܚܟ݂ ܡܚܝܒ݂ ܕ݂ܐܝܗܠ, or ܚܟ݂ ܡܚܝܒ݂ ܕ݂ܟ݂ܕ or ܝ݂ ܟ݂ܕܝܟ̇ ܣܟ݂ܕ *if he be here,* or *if he is here.*

Imperfect Tense.—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with ܗ̇ܡܐ, from which it took its origin; e. g. ܘܟܚܡܟ݂ܡܐ ܣܓ݂ܕ݂ ܗ̇ܡܐ ܘܡܚܕ݂ܡܘ ܗ̇ܡܐ *and Jesus was walking about and preaching.*

It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say ܠܝ ܐܡܪ ܗܘܐ ܠܘܥܝܒ : ܒܠܐ ܚܕܟ ܗܘܐ *if you had told me, I should not be* (have been) *angry;* ܠܝ ܐܡܪ ܗܘܐ ܥܡܕܠܢ : ܐܟܬܝ ܙܐܬ ܗܘܐ *if he had heard, certainly he would* (would have) *come;* implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e. g. ܚܒܝܕܐ ܢܡܠ ܠܢ ܡܕܒ ܕܠܐ ܗܘܐ ܗܘܐ ܚܒܝܕܐ *you have done a thing that should not be done.* See Lev. 4 : 13, 27, and compare the Ancient Syriac.

Perfect and Pluperfect Tenses.—It is unnecessary to say any thing further of these tenses than that they are not much used in common conversation, the Nestorians preferring to state their idea in another and more simple form, which they can in most cases readily do. When they are used, they correspond in general to the same tenses in the Latin.

ܟܕ has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are: ܒܩܕܡ ܕ, ܩܐ ܕ, ܕܟܕ ܕ, ܐܝܟܐ ܕ, ܠܝ, ܟܕ ܠܝ, ܗܘܕ ܕ, ܡܟܕܐ ܕ, ܠܡܘܝܕ ܕ, ܡܚܟܐ ܕ, ܗܕ ܕ, ܕܝ, etc.

So that is expressed by ܗܘ ܕܐܗܠܐܠܐ ܕ; *when,* by ܗܢ ܚܕܘܢܠ ܕ, as well as by ܠܒܩܡ; *lest,* by ܟܠܐ ܗܘܐ ܕ, i. e. let it not be that.

As to the use of ܠܝ and ܐܝܟܐ, the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,

in the speaker or writer's mind; e. g. ܣܘܘܿܡܕܐ ܟܡܡܿܐܿܠ ܗܿܡ ܁ܠ,
or, instead, ܣܘܘܿܡܕܐ ܢܡ ܟܡܡܿܐܿܠ ܁ܠ, *if I am reading to-morrow.*
܁ܠ, with the imperfect and pluperfect subjunctive, implies
the non-existence of the action or state of the verb; e. g.
ܡܿܐܿ ܙܕܐܟܿܕܚ ܁ܠ *if you should sicken* (implying that you are
not sick now), ܠܟܐܿ ܗܿܡܐ ܡܿܐܿ ܗܿܡܐܠ ܁ܠ *if you had come up* (as
you have not).

As to the use of ܕ , it is important to observe that, like
ut in Latin, it is employed in a multitude of cases to denote
the purpose, object, or result of the preceding clause, where
in English and Hebrew (Nordh. § 1030) we should have the
infinitive : ܣܘܘܿܡܗ ܟܿܒܚܕܘ ܒܿܗܘܿܠܿܐ ܒܿܐ ܐܿܒܿ *tell for him that he
water the horse;* ܡܿܐܿ ܙܕܐ ܙܿܢܚܕ ܟܿܚܣ *he went that he might see;*
ܗܟ ܒܣܚܚܿܡܕ ܠܐܚܿܡܘ ܁ܟܿܠܚܚܿܕܠ *they drew trouble that they
might find him* (tried to find). Observe that it is immaterial,
in this last, and many similar cases, whether we use the pres-
ent or the imperfect subjunctive, each being alike contin-
gent. The present would, however, be generally preferred as
briefer and equally expressive. ܕ is very often omitted after
ܕܡܿܘ , ܐܿܕܒܿ , ܟܿܚܚܿ , ܟܿܣܕܿܐ , ܐܿܡܿ , ܐܿܟܒ ܒܿ ܡܕܘܿ , ܟܿܐܿܒ ,
ܟܿܐܿܕܟ , etc. For example, ܁ܠܐܿܟܠܿ ܟܿܒܚܕ *do you wish* (that)
you may learn? ܙܕܟܠܿܟ ܚܕܐܿܚ ܐܿܕܒ ܡܕܘܿܟ *it is necessary* (that)
you write quickly, ܒܿܡܿܕܟ ܟܿܒܿ ܟܿܒܿܕܿܐ ܐܿܡܕ *he will beg on* (of)
them (that) *they flee.* Compare the omission of ܕ in the an-
cient language (Hoff. § 130, 4, γ; § 149, 3, 5; § 134, 3, a),
and also of *ut* in the Latin. The correspondence between the
signification of verbs in that language which dispense with
ut, and those in the Modern Syriac which are not followed
by ܕ , is quite striking.

Sometimes a clause is interposed between ܕ and the verb
to which it refers; e. g.:

ܟܿܐܿ ܐܿܕܒܿ ܒܿܣܿܚܿ : ܐܿܒܗܐܿܟ ܢܡ ܐܿܡܕܘܘܿܡܕ : ܐܿܟܠܿܐܿ ܒܿܐܿܕ ܒܿܕܚܿ
ܐܿܟܿܣܿܗܘܿܕ *which literally reads* I wish that those men that I
have spoken about them be poured into prison.

ܩܰܕ ܕ *for that* (ἵνα) is in general used like ܕ, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where ܕ supplies its place.

There is the same distinction between the words ܩܡ ܕܝܼܟܳܘܡ ܕܝܼ ܩܡ܊ and ܒܝܼ ܟܝܼ ܩܡ܊ that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. ܟܘܒܐ and ܐܦܠܐ are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient ܐܟܬܘܦ and ܟܡܐ, as used with the future.

Where several tenses of the same kind are connected by the conjunction ܘ, if the first is preceded by ܒܬ, the others may omit it. So if ܒܕ is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in ܗܘܐ; e. g. ܒܬ ܐܙܘܠ ܗܘܐ ܘܡܟܪܙܘ *he was in the habit of going and preaching*, where ܗܘܐ need not be repeated after ܡܟܪܙܘ. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 133), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9 : 9, where the ancient is ܡܕܘܡܐ ܕܡܐ, and the modern ܡܕܘܡܐ ܬܕܡܢܐ ܟܕ *he is very much like*, *he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, ܠܐ ܫܡܥܠܗ *did he not hear?* To this, the answer may be as follows:

ܟ݀ܡܥܬ ܟ݁ܠ ܡ݁ܥܬ : ܐ݁ܬܐ ܟ݁ܡܥܬ ܟܡܥܬ *hearing he heard,
but coming he did not come.* "We have often prefixed ܡ to this infinitive, in accordance with early usage, and indeed present usage among the mountains; but it is not heard in Oroomiah.

The infinitive with ܠ is occasionally employed in the Mod. Syr., though the subjunctive with ܕ and ܗܘ ܕ is generally preferred. The following are examples of its use: ܕܙܒܢ ܡܕ ܠܕܘܟܬ *there is nothing to sell;* ܝܗܠ ܐܝܕ ܠܐܙܠ we *poured hand to go,* i. e. we set out; ܐܬܝܬܘ ܠܫܡܥ *did you come to hear?* In these examples, ܕ with the subjunctive may also be employed, according to usage in Oroomiah. In some parts of Koordistan, however, ܠ is used much more than here in Oroomiah, and especially when, as in these cases, it has no object expressed after it. Thus, they say ܠܫܡܥ ܐܬܝܬܘ, but, with an object following, ܐܬܝܬܘ ܠܫܡܥ ܟܪܘܙܘܬܐ, *did you come to hear preaching?*

In Oroomiah, in many cases, where we should expect ܠ, some other preposition is used with the infinitive. For example, in the sentences above we may substitute ܗܘ with equal propriety.

As in the ancient lang., ܡܢ may be used before the infinitive for the purpose of comparison (Hoff. § 134, 2); but in the common usage without any ܠ. Thus, for ܠܐ ܛܒܬ ܠܝ, in Ruth 1 : 12, we may translate ܡܢ ܕܠܡܗܘܐ ܠܓܒܪܐ, or use, if we prefer, the subjunctive ܡܢ ܕܗܘܐ ܠܓܒܪܐ. So too, for the clause in Gen. 11 : 8, ܡܢ ܕܠܡܒܢܐ ܡܕܝܢܬܐ, we may write ܡܢ ܟܢܫ ܡܓܒܝ. So we say ܥܠܠܘ ܡܢ ܕܡܨܠܝܢ *they ceased from praying;* ܦܨܚܢ ܡܢ ܘܗܡܠ ܠܨܥܪ *we finished from trouble-drawing,* i. e. from being in trouble, or from taking pains;

ܠܕ ܡܿܝܢ ܡܿܚܟܠܗ ܠܕ ܡܢ ܡܿܕܘܩܡܐ *you cannot hinder me from telling.*

The infinitive is used in other connections without a pre-position; e. g. ܣܥܟܠܕ ܡܿܕܪܡܐ *he went to bring,* where in Koordistan they would say ܠܿܡܕܪܡܐ.

Here may properly be classed such cases as the following: ܗܿܢܟܠܕ ܠܕ ܡܝܿܟܢܐ *while not yet arriving,* i. e. while the person had not yet arrived; ܗܿܡ ܠܕ ܡܿܐܝܠܐ *not at all seeing,* the context determining who did not see. So also with suffixes: ܗܿܢܟܠܕ ܠܕ ܡܿܐܝܠܐܘܗܝ *while not seeing him.* The place of these may of course always be filled by the finite verb.

ܟܡ ܠܿܕܘܡܣ ܕܬܿܣܥܡܝܐ ܗܿܕ ܗܟܿܦܣ *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 3) ; ܡܢ ܩܿܡ ܘܕܿܟܢܐ ܕܬܿܕܘܕܟܐ *before the sowing of the seed* (Nordh. § 1030, 4, a); ܟܬܿܒܘܐ ܦܿܟܒܕ ܗܿܘܣܘܘܡܕ ܣܿܠ ܣܿܠܐ ؟ *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, i. 1). So ܣܿܦܕܐܿ ܘܡܿܚܥܡܘܡܐ ܠܕ ܦܿܕܡܝ *digging and watering* (fields) *I do not understand* (Nordh. § 1013, ii. 1); ܬܟܿܒܢܐ ܕܣܿܘܡܕ ܘܕܿܩܠܐ *at the time of sun-rising* (Nordh. § 1030, 2, a); ܟܡܗ ܡܚܝܒ ܣܕܿܟܠܐ ܠܿܝܗ ܘܩܢܐ *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); ܟܡܗܠ ܚܿܕܦܣܚܕ ܗܿܕܗܥܠ *for the purpose of making bricks* (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the ܣ of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.

PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e. g. ܚܕܘܘܕܐ ܚܕܘܘܕܐ *rolling, rolling,* i. e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e. g. ܒܕܢܫܟܐ ܒܕܢܫܟܐ ܣܡܥ *running, running, go,* i. e. as fast as you can; ܒܓܣܟܐ ܒܓܣܟܐ ܐܗܟܐ *laughing, laughing, he came,* i. e. full of glee.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting *to begin;* e. g. ܥܘܕܠܦ ܒܥܠܟܝܐ *they began plucking.*

ܚܘ is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as ܚܩܕܬ ܒܕܟܗܐ, ܚܩܕܬ ܬܢܩܥܝ, etc., the Mod. Syr. uses the nouns terminating in ܐܢ; e. g. ܚܩܩܢܐ ܒܕܟܗܐ, ܚܩܕܘܬܐ ܕܬܢܩܥܝ. We retain, however, ܢܡܚ ܒܕܟܐ and its plural, for want of any suitable term in the modern for *hypocrite.*

VERB OF EXISTENCE.

ܐܝܬ and ܟܡܐ are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e. g. ܐܝܬ ܠܝ *I have,* ܐܝܬ ܠܡܝ *thou hast,* etc., literally, there is to me, "est mihi." When we refer to indefinite past time, ܗܘܐ is to be inserted; as ܠܝ ܗܘܐ ܟܡܐ *there was not to us.* In order to express future possession, we employ the future of the verb ܗܘܐ; e. g. ܟܡܝ ܗܘܒ ܒܐ ܘܦܩܢ ܕܩܒ *much money will be to*

thee. So it is used for the conditional: ܗܘܐ ܠܗ ـܸ *if there be to her,* i. e. if she have.

It may be mentioned in this connection that such forms as the ancient ܐܝܡܝ *I am,* ܠܝܬܘܗܝ *it is not he,* are not at all allowable in the modern language. Nor are ܐܝܬ and ܠܝܬ joined with participles; as ܓܢܝܡܠܝ ܐܝܡܝ.

ADVERBS.

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound ܐܚܹܪܢܐ, used as an adjective, with the same word used as an adverb. Thus, ܐܚܹܪܢܐ ܒܪܬܐ ܠܗܪ ܡܝܬܐ means *bring the other girl,* while the expression ܡܝܬܐ ܠܗܪ ܒܪܬܐ ܐܚܹܪܢܐ means *bring the girl again.*

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. ܗܘ ܚܙܝܢ ܟܠ ܡܢܕܝ *we saw nothing;* ܗܘ ܠܐ ܟܠ ܡܢܝ ܝܕܥܢܐ *I do not at all know;* ܗܘ ܠܝܬ *there is none at all.* This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take هيچ جيز نمى بيند *he sees nothing.*

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e. g. ܠܐ ܩܝܡܠܗ ܘܠܐ ܦܠܝܛܠܗ *they did not rise and go out.* Still, if the second verb be not at all emphatic, the second ܠܐ may be omitted.

PREPOSITIONS.

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.

The phrases ܟܣܠܡܝ ܠܟ݂ܢܡܝ , ܒܝܠܝ ܠܟ݂ܢܝ , etc., which
are in common use, deserve notice. We may literally trans-
late them: *between me to myself, between thee to thyself,* i. e. with-
out any advice or help from others. Compare the ancient
ܟ݂ܢܦܘܗܝ ܠܢܦܟܝ. The modern ܒܝܠ also conforms in
other respects to the ancient ܟ݂ܢܝ; e. g. ancient ܟ݂ܢܝ ܕܠܗ,
modern ܟ݂ܠܝܘ ܟܣܠܡܝ, *between thee and him.* ܒܝܠ, how-
ever, in the modern lang. is more usually repeated; thus,
ܒܝܠ ܘܒܝܣܠܡܝ *between me and thee.* See both construc-
tions with בֵּין in Hebrew (Nordh. § 1041, 1, a, b). It may
also be remarked that ܒܝܠ sometimes means *including;* e. g.
ܒܝܠ ܗܢܟ *including all of them;* ܒܝܠ ܙܩܝ̈ܢܐ ܘܟ݂ܓܢ̈ܝܐ *includ-
ing men and women.*

CONJUNCTIONS.

In the Modern Syriac ܝ is often omitted; e. g.
ܗܐ̈ܕ ܠܟ݂ܠܕ ܙܩ̈ܢܝ *two (or) three men.* So in Anc. Syr. (Hoff.
§ 149, 1, b). So in the Turkish. On the other hand, it is often
repeated at the head of successive clauses; e. g. ܙܩܐ ܝ ܙܩܐܠ ܝ
either I or you. Compare ܐܘ ..... ܐܘ in Ancient Syriac.
In the same way we repeat ܗܘܟ. ܗܘܟ ܘܟܠܟ݂ ܗܘܟ ܘܘܝܣ݂
both the king and vizir (Hoff. § 149, 2). So with ܗܡ, which
corresponds to ܗܘܟ, and is more used by the people.

Sometimes ܘ is omitted; very often, indeed, in common
conversation. ܒ is also vulgarly substituted for ܘ in such
expressions as ܟ݂ܢܦܘ ܘܒ݂ܢܝ *Iwaz and they,* i. e. Iwaz and his
companions.

PHRASES.

It will be useful to learners, and not without interest to
those who would compare the Modern Syriac with its cog-
nate dialects, to give a small collection of the peculiar

idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system. ܥܘܼܟ̣ܠܘܿܡܘܿܣ ܟܲܢ ܐ̄ܘܼܟ ܟ݂ܪܘܼܕ݂ܢܸܐ *his business will go upon the road*, i. e. will prosper; ܟ݂ܲܥܘܿܡܹܘܲ ܗܘܼܹܘ ܝܼܟ ܘܿܪܣܼܐ *they were looking on my road*, i. e. awaiting my arrival; ܣܲܘܿܝܟܲ ܝܸܟ݂ܸܐ ܩܲܐܠ̄ *we gave heart for them*, i. e. comforted them; ܗܘܼܹ ܟܲܢ̣ܐ̄ܕ݂ܟ̣ ܩܸܟ݂ܩܲܐ *he will eat sticks*, i. e. be beaten; ܒܲܟ݂ ܐ̄ܕ݂ܟܸܒ ܣܝܼܟ̄ *I ate care*, i. e. took pains, or had trouble; ܟ݂ܘ̣ܕܿܢܸܐ ܝܹܡ ܐ̄ܒܸܘܿ ܟ݂ܘܿܘܿ ܥܘ̣ܟ݂ܠ̄ *I am pouring* (putting) *hand to that business*, i. e. I am beginning. This idiom is even used as follows: ܘܸܕ݂ܟ݂ܲ ܐ̄ܒܸܘܿ ܟ݂ܘ̣ܡܘܿܘܿܡܘ̣ *he poured hand to speak*. ܟܲܢ̄ ܕ݂ܟ̣ܸܐ ܐ̄ܒܸܘܿ ܡܸܟ̣ *he will throw off hand from us*, i. e. will withdraw countenance or support; ܕ݂ܸܟ݂ܠ̄ ܘ݂ܡܸܐ *the head of the nest*, applied to the oldest child; ܢܸܩܟ݂ܠܸܩ ܟ݂ܪܘܼܕ݂ܢܸܐ *they fell to the road*, i. e. they set out; ܣܘ̣ܟ݂ܘܿܡܸܣ ܘ݂ܩܲܬ݂ܟ݂ ܝܼܟ݂ ܘ݂ܕ݂ܘ̣ܟ̣ ܝܼܟ݂ ܟ݂ܠ̄ *every sheep on his own legs*, i. e. every man on his own responsibility; ܣܘ̣ܒܸܘܼܘܿ ܟ݂ܠ̄ܒܸܥܟ̣ܠ̄ *it arrived to his hand*, i. e. it reached him; ܣܘ̣ܒܸܘܼܘܿ ܟ݂ܪܘ̣ܟ݂ܠ̄ *it fell to his hand*, at times used for what comes accidentally. Sometimes we say ܟ݂ܪܸܒ݂ܟ݂ ܢܸܟ݂ܠܸ ܟܲ *it will not fall to my hand*, i. e. I cannot (do so and so). ܟ݂ܕ݂ܲܥ݂ܟ݂ܘ̣ ܕ݂ܸܟ݂ܲ *it drew much*, i. e. it took much time; ܢܲܟ݂ ܟ݂ܘ̣ܡܸܩܟ̣ܲܘܲ ܩܘ̣ܡܘ̣ *he is black-faced*, i. e. he is guilty or disgraced; ܢܲܟ݂ ܕ݂ܸܩܲܘ̣ܡܪ݂ܘ̣ܢ̣ܣ *he is white-faced*, i. e. he is innocent; ܢܲܟ݂ ܟ݂ܘ̣ܢܲܐ ܣܘ̣ܥܟ݂ܘ̣ܟ݂ܢܸ *his head is hard*, i. e. he is obstinate; ܟ݂ܠ̄ ܥܘ̣ܟ݂ܘ̣ܘܿ ܘ݂ܡܕ݂ ܘ̣ܘ̣ܕ݂ ܐܸܘ̣ܦ ܟ݂ܲ *I cannot enter before that business*, i. e. I cannot undertake it; ܣܢܟ݂ܒ ܘܝܸܒ ܝܹܡ ܟ݂ܘ̣ܟ̣ܒܸܟ݂ *I am doing hope from you*, i. e. I exercise hope in regard to you; ܘ݂ܘ̣ܕ݂ ܟ݂ܸܘ ܟ݂ܟ̣ܘ̣ܟ݂ ܟ݂ܲ ܣܘ̣ܥܟ݂ܘ̣ܪ݂ܘ̣ *his head does not go out from that business*, i. e. he does

not understand it, is unable to accomplish it; ܠܐ ܡܨܐ ܐܢܐ ܒܗ
I cannot with him, i. e. cope with; ܡܛܐ ܦܐܪܐ *the fruit
has arrived,* i. e. is ripe; ܥܒܕ ܗܟܢܐ ܡܢ ܥܩܪܐ ܕܐܕܢܗ
he did thus from the root of his ear, i. e. from necessity;
ܠܐ ܦܳܕܡ ܗܘܗܡܢܗ *his understanding does not cut,* i. e. he
does not understand; ܨܘܒ ܫܠܡܐ ܥܠ ܗܘ ܓܒܪܐ *pour peace on
that man,* i. e. salute him kindly; ܦܩ ܠܟܠܟܐ *he went out,*
i. e. he turned out, *a drunkard;* ܓܕܐ ܢܣܒ ܥܠ ܡܫܝܚܐ *I
will strike back on Christ,* i. e. I will take refuge in, I will go to
for support; ܨܒܝܢܟ ܗܘ *your pleasure it is,* i. e. let it be
as you please; ܡܢ ܪܒܐ ܥܕ ܙܥܘܪܐ *from great to small,*
i. e. all; ܠܡܚܣܢܐ ܚܢܦܐ *to strike flattery,* i. e. to flatter;
ܩܡܬܘܢ ܥܠ ܐܦܘܗܝ *you rose in his face,* i. e. rose against,
were opposed to him; ܡܛܐ ܠܢܦܫܝ *it reached my soul,* i. e. I
was driven to extremity; ܩܕܡܬܟ ܡܣܠܐܡܝܗ *the cold has
smitten you,* i. e. you have taken cold; ܚܠܐ ܠܢ *sweeten us,*
i. e. forgive us; ܠܐ ܥܕܡܟ ܡܢ ܗܘ ܓܒܪܐ *I do not break from
that man,* i. e. I do not cower before him; ܠܒܢ ܦܬܚܐ *our
heart opened,* i. e. we became happy; ܠܒܟܘܢ ܦܫܠܐ *your
heart remained,* i. e. you were not hearty (in the business),
or you were displeased; ܩܡ ܐܝܕܐ ܠܟܐ *it is before the hand,*
i. e. at hand; ܢܦܩܗܘܗܝ ܕܚܝܩܐ *his breath is ridden,*
i. e. is quick, as of a dying man; ܠܒܗܘܗܝ ܝܩܕܐ *his heart
burned,* often in the sense of compassionating another, as,
my heart burned for him. So the Nestorians speak of the
heart as boiling, cooling, freezing, etc. The meaning of
these figures is obvious. ܒܘܪܟܘܗܝ ܟܠܝܢ *his knees
are stopped,* i. e. he is wearied out; ܐܣܟܘܗܝ ܢܦܩܐܬܐ

her foot is heavy, i. e. she is pregnant; ܡܝܟ̈ܝ ܠܕ̈ܘܗ *it fell to my understanding,* i. e. I comprehended; ܝܡܬܡܘܕ̇ܗ ܠܟܥ̈ *cook your words,* i. e. speak with deliberation; ܠܠܟ ܠܟ̈ܝܟ ܗܘܘܡ *the horse is cooked,* i. e. he is hardened to heat and cold, etc.; ܟܙܬ̈ܟ ܕܡ̈ܗ ܝܕ *these how many years,* i. e. these many years; ܝܡܟܕ̈ܘܡ ܠܟ̈ *a ten days,* i. e. ten days; ܠܟ̈ ܕܡ̈ܟܬ ܝܡܬ̈ *on your neck,* i. e. the responsibility is on you. So the phrase "on your head." ܠܟܦ̈ܕ ܝܟ̈ܘܡ̈ *a seer of face,* i. e. a time-server; ܟܬ̈ܟ ܠܟ̈ ܟܕ̈ܘܗ *he has entered upon years,* i. e. he is growing or has grown old; ܟܕ̈ܟ ܠܟ̈ ܗܡ̈ *they are striking swimming,* i. e. they are swimming; ܟܕ̈ܟܦ̈ ܝܩ̈ *sanctify the table,* i. e. ask a blessing; ܟܕ̈ܡܗ ܟܡ̈ ܝܗ̈ܘܡ̈ *you have gone out from your mind,* i. e. as we say, you are out of your head; ܝܡ̈ܘܗ̈ ܠܟ ܟܕܠ̈ ܠܕܦ̈ܘܕ̈ ܗܘ̈ܡ̈ *your understanding do not put on his understanding,* i. e. do not compare yours with his.

SALUTATIONS.

A few of the more common will be given below. It will be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says ܝܡ̈ܠ ܟܕܦ̈ܟܟ *peace to thee,* to which the reply is ܝܡ̈ܠܟ̈ ܟܕ̈ܟܟ *in peace thou hast come,* or, simply, ܟܕ̈ܟܟ. On taking leave, one says ܟܕܡܡ̈ܟ ܝܡ̈ܡܘܕ̈ (of uncertain derivation), equivalent to *good-bye.* Instead of this, we also hear ܟܕ̈ܟܟ ܟܡ̈ܩ *remain in peace.* At evening, a common salutation is ܟܟ̈ ܝܡ̈ܟܡܘܕ̈ (may) *your evening* (be) *blessed.* After a death or some calamity has befallen a house, a visitor says to the inmate ܟܕ̈ܡܡܘܟ̈ ܟܡ̈ ܝܡ̈ܟܘܕ̈ *may your head be comfortable,* or *comforted.* When a man puts on a new coat, his friend says to

him ܟܕ݂ܝܟ ܗ݇ܘܠ *may it be blessed.* On receiving a favor, one replies ܟܘܦܗ ܘ݇ܗܡܠ, where ܟܘܦܗ seems to be nearly equivalent to ܟܕ݂ܝܟ *may you be happy* or *blessed.* After dinner, the guest says to his host ܟܡܝ ܘܡܘ ܠܗܘܟ *may God increase you.* If one enters a field, he says to the laborer ܠܗܘܟ ܝܨܘܕܟܡܝ ܡܡܦܠ *may God give you strength.* At the commencement of a feast or a wedding, the invited person says ܟܕ݂ܝܟ ܘ݇ܗܡܠ ܟܠܘܡܝ *may your feast* (or wedding) *be blessed.* If a host wishes to be specially polite, he says to his guest ܟܕ ܝܟܬܟ ܐܠܠܟܡܝ *the head of my eyes, you have come.* If one inquires about another's circumstances, the reply often is ܟܠ ܝܩܨܝ ܗ݇ܘܗܟܕ ܘܘܟܠܡܝ ܡܝ *from your wealth* (or bounty) *my condition is good.* Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except ܩܠܟܡܝ *your servant.* A person wishing to abase himself before another, says ܗ݇ܘܗ ܡܡܕܟܡܝ *may I be your sacrifice.* One, on seeing something wonderful, often exclaims ܠܗܟܕܠ ܠܗܟܕܦܣܡܠ *glory to God!* When he wishes to commend another, he says ܟܘܦܗܠ ܟܡܝ *may your soul be sound,* equivalent to *bravo.*

<center>POETRY.</center>

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.

ܪܡܙܐ ܕܣܘܓܝܬܐ.

ܒ

ܚܙܝܬܐ ܐܝܠ ܡܢ ܪܡܙܐ ܡܟܬܒ݂ܐ :
ܕܝܢ ܘܣܒܩܬܐ ܒܝܪܓܙܐ :
ܘܒܗ ܐܦܐ ܕܓܝܢܐ ܡܢ ܣܟܝܢܐ :
ܚܕ ܕܝܟܘܗ ܒܗܡܝܢܐ.

ܓ

ܝܬܝܠܟܒ ܟܘܢ ܚܙܝܬܐ ܣܘܟܕ :
ܒܙ ܟܘܒܩܬܐ ܐܡܐ ܚܝܢܐ :
ܕܘܣܚܨܡܝܐ ܒܕܪܒܗܕ ܗܒܝܟܕ
ܘܒܘܗ ܐܘܝܕ ܪܓܝܢܐ.

ܕ

ܐܝܗ ܕܝܘܗܣ ܠܘܩ ܐܢܐ ܣܥܝܡ :
ܠܟܡܒܓܙܬܐ ܕܟܪܗܢܐ :
ܐܝܢܐ ܐܝܗ ܕܝܘܗܣ ܠܝ ܦܗܝܡ :
ܒܝܠ ܩܕܝܡ ܡܢ ܟܡܗܟܢܐ.

ܗ

ܐܪ ܩܪܕܐ ܕܢܟܘܗ݁ܐ : ܕܘܡܗܝ :
ܒܗܘܩܢܐ ܩܐ ܣܝܟܝܢܐ :
ܐܢܒ ܕܝܘܡܗܒܕ ܣܐܐ ܒܨܡܗܝ :
ܩܐܐܟ ܚܢܘܟܝܕ ܒܬܢܐ.

ܗ

مڝ ܕܗܘ ܣܘܦܕ ܕܝܣܕܝ ܕܝܕܒܝܣܡܝ :

ܕܨܘܝܕ ܬܗܣܕܗܝܠܐ :

ܘܘܟܕ ܠܝ ܠܝܟܕ ܕܬܬܣܝܣܡܝ :

ܘܬܬܣܝ ܕܨܝܣܕܗܝܠܐ.

o

ܒܝܐ ܥܠܝܡ ܠܝܥܝ ܕܝܥܒܕܐ ܀

ܘܢܩܘܡ ܒܝܐ ܦܟܕܐ :

ܠܣܕܐ ܠܥܝ ܠܝܣܩܕܡ ܘܡܕܐ ܀

ܘܟܕ ܐܬܘ ܀ ܘܟܕ ܥܟܕܐ .

JOHN CHAPTER VII.

As some who may read the preceding grammar will have
no access to our books, it is not out of place to transcribe a
few verses from the seventh Chapter of John. They are a
simple and familiar translation of the corresponding verses
in the Ancient Syriac.

ܒ ܟܠܐܙ ܕܝܢ ܣܝܕܐ ܘܗܐ ܒܥܡܕ ܠܗ ܠܝܟܠܐ : ܗܒܬ

ܕܒܕ ܬܗܣܕܐ ܘܗܐ ܠܝܣ ܠܣܝܕܐ ܠܗ ܒܗܘܕܝ : ܗܒܬ
ܕܣܘܩܕܒܝ ܬܚܝܝ ܘܗܦ ܠܝܝܠܟܕܗܣ᷄.

ܓ ܘܣܘܕܬܟܕ ܘܗܐ ܠܝܕܐ ܕܝܟܕܕܡ ܕܣܘܩܕܒܝ. ܡܐܝܕܦܝ
ܐܣܘܬܡܦܗܘܣܘ ܠܝܥܡܕ : ܥܕܝ ܠܗܘܝ ܡܕܒܐ : ܗܘ
ܠܝܗܘܘܕ : ܕܝܣܘܝ ܠܐܠܝܣܕܒܘܡܝ ܦܟܣܬܐ ܘܕܚܒܟܕܐ ܢܡܠ.

ܕ ܗܒܬ ܕܝܟܠܐ ܐܢܥܕ ܕܝܟܕܓ ܡܣܘ ܠܝܠܥܡܕ ܘܬܗܣܕ
ܠܝܗ ܕܝܗܡ ܠܝܐܥܒܕܐ. ܐ ܠܝܒ ܒܚܒܟܕܐ ܢܡܠ : ܡܣܘܝ

ܗ ܝܟܢܘܗ ܠܟܠܟܡܕ. ܗܬܟܬ ܕܙܘܟ ܐܣܘܬܡܐܘܗܝ ܟܕ ܗܿܘܗ

ܗ ܗܘܡܚܝ ܟܝܥܡܕ. ܐܡܕ ܐܝܟ ܝܥܡܕ : ܘܝܢܐ ܕܝܣ ܗܕ
ܐܘܝܐ ܟܕ ܢܟܕ ܡܝܟܢܐ : ܐܝܢܐ ܘܝܢܐ ܕܢܘܚܝܦ ܟܟܚܕ ܚܕܢܐ

ܘ ܗܘܕܕܐ ܢܟܕ. ܟܕ ܗܝܐ ܝܟܠܟܕ ܟܡܢܢܘܚܝܦ : ܐܝܢܐ ܐܝܟ
ܚܕ ܗܝܐ : ܗܬܟܬ ܕܢܢܐ ܟܢܘܝܕ ܢܡ ܗܘܕܡܝܐ ܟܡܠ

ܚ ܕܝܘܗܝ ܕܝܟܠܢܬܘܗܝ ܟܢܝܕ ܢܐܕ. ܐܣܠܦܝ ܐܗܘܚܡܝ

ܝܕ ܟܕܙܐܗܐ ܚܕܘܢܐ. ܐܢܐ ܐܘܝܐ ܟܕ ܐܗܡܝ ܟܕܙܐܗܐ ܚܕܘܢܐ : ܗܬܟܬ
ܕܘܝܚܢܐ ܕܝܣ ܗܿܟܕ ܟܕ ܢܟܕ ܗܐܘܚܡܕܐ. ܐܝܢ ܐܡܕܐ ܘܟܥܥܟܕ

ܢ ܝܟܗ ܚܠܝܟܟܕ. ܐܝܢܐ ܚܘ ܗܡܟܠܡܝ ܐܣܘܬܡܐܘܗܝ ܟܟܕܘܢܐ :
ܐܝܟܕ ܐܙܘܟ ܗܿܘܗ ܗܡܠܐ : ܟܕ ܟܢܝܥܟܕܐܝ : ܐܝܟܕ ܐܝܗ ܕܟܝܟܥܡܕ.

ܡܐ ܐܝܢܐ ܣܝܘܩܘܝܐ ܝܟܚܝ ܗܿܘܗ ܟܠܐܕܘܗܝ ܟܟܕܘܢܐ : ܡܐܚܕܝ
ܡܟ ܗܿܘܗ ܐܝܚܟܕ ܢܟܕ ܗܿܗ : ܡܟܕܟܝܟܟܡܝܝ ܕܟܕ ܐܝܠ ܗܿܡܐ ܝܟܗ
ܗܝܟܟܕ ܟܡܠ ܕܝܘܗܝ : ܗܬܟܬ ܕܝܐܝܠ ܘܝܐܚܕܝ ܘܝܐܚܕܝ ܗܿܘܗ ܕܝܩܝܣ
ܢܟܕ : ܡܝܣܝܩܐܝ ܐܡܚܕܝ ܗܿܘܗ : ܟܕ : ܐܝܟܕ ܗܣܠܟܡܝܟܕ ܢܟܕ

ܣܝ ܟܝܝܟܝܩܕ. ܐܝܢܐ ܟܕ ܐܢܝܥܕ ܐܘܡܘܝܣ ܐܘܡܘܝܣ ܗܿܗܕ ܟܡܠ ܕܝܘܗܝ
ܟܝܢܥܟܕܐܝ : ܡܢ ܘܕܝܡܟܝܐ ܕܝܣܗܘܩܝܢܐ.

ܣܙ ܐܝܢܐ ܚܘ ܗܿܘܟܕ ܦܟܟܟܕ ܕܝܣܗܬܟܕ ܕܝܟܕܘܢܐ : ܗܗܝܟܕ ܝܥܡܕ
ܣܚ ܟܝܘܝܟܟܕ ܘܗܟܟܟ ܗܿܡܕ. ܘܚܟܢܝܟܕ ܗܿܘܗ ܚܘܝܟܟܕ
ܝܗܿܘܩܝܢܐ : ܡܐܚܕܝ : ܕܐܝܚܝ ܟܝܕܚܟܢܐ ܢܟܕ ܐܢܗܐ ܚܢܐܝܟܝܐ :

ܣܛ ܚܘ ܟܕ ܢܟܕ ܢܟܝܝܩܕ : ܟܝܘܘܕܟܠܐ ܝܥܡܕ ܡܐܚܕܐ :
ܣܘ ܗܘܟܩܥܝ ܟܕ ܢܟܕ ܕܝܣ : ܐܝܟܕ ܕܝܗܿܗ ܕܝܟܘܕܕܢܐ. ܗܝ

ܕܬܗܦܟܢ ܠܗ ܕܢܚܙܐ ܕܢܣܘܗܣ ܂ ܟܕ ܦܕܡܕ ܣܘܟܟܝܢ
ܝܝ ܡܢ ܐܟܕܗܐ ܢܟܕ ܂ ܗ ܐܢܢܐ ܡܢ ܕܘܢܐ ܕܝܟܢܝ ܐܘܡܘܗܕ ܢܡܝ .
ܣܚ ܕܝܢ ܕܘܢܐ ܕܣܢܟܘܗܣ ܐܘܡܘܥ ܂ ܣܐܢܐ ܗܐ ܠܟܣܘܗܣ
ܟܕ ܬܟܢܐ ܂ ܐܢܢܐ ܗܘ ܐܢܐ ܕܝܬܟܢܐ ܣܐܢܐ ܗܐ ܕܝܗ ܕܟܘܕܕܘܗ ܂
ܣܗ ܝܕܕܝܗܕ ܢܝܕ ܂ ܡܢܘܟܕ ܐܗ ܟܚܘܗܣ ܂ ܟܢܐ ܂ ܟܕ ܗܐܕ
ܘܗܘܡܥܕ ܝܘܟܕ ܬܐܘܗܓܦ ܢܡܘܗܐ܀ ܘܟܕ ܐܢܢܕ
ܗ ܡܢܘܗܓܦ ܒܝܢܟܕܐ ܢܟܕ ܢܡܘܗܐ. ܢܡܘܗܒ ܒܝܬܟܢܐ
ܟܕ ܢܐܗܦ ܝܣܝܟܠܒ܀ ܟܗܘܬܟܕ ܚܝܢܐ ܡܐܡܚܒ ܂ ܕܝܣܐܕ ܐܝܠ
ܟܘܗ܂ ܚܒܝ ܒܝܬܟܢܐ ܢܟܕ ܟܣܝܟܠܘܗ܀ ܟܗܘܬܟܠܐ ܒܥܡܕ
ܡܐܡܚܐ ܐܝܟܕ ܂ ܣܢܐ ܦܟܢܣܢܐ ܚܝܒܝܟܒ ܂ ܘܗܟܘܗܓܦ ܦܢܥܕ
ܟܕ ܢܐܗܦ ܚܘܟܝܬܕ. ܟܡܠ ܕܐܗܐ ܡܗܡܥܕ ܝܘܟܠܐ ܬܐܗܘܓܦ
ܗܗܘܢܠܐܡܝܐ ܂ ܟܕ ܗܐܕ ܗܥܬܟ ܕܝܢ ܡܗܡܥܕ ܢܟܕ ܂ ܐܝܟܕ ܕܝܢ
ܚܝܕ ܬܟܬܡܝܘ ܢܟܕ. ܘܬܥܟܬܝܘ ܚܕ ܚܝܚܓܝܢܐܗܦ ܗܗܘܢܠܐ ܟܬܚܕܢܥܕ.
ܡܢܝ ܬܚܕܢܥܕ ܦܝܒܕ ܚܓܝܒܙܐ ܗܗܘܢܠܐ ܚܘܗܝܢܐ ܚܝܗܘܗܕ ܘܝܬܬܝܘ܂ ܗܐܕ
ܘܟܕ ܦܝܒܕ ܥܕܐܝܢܐ ܢܡܘܗܐ ܗܕ ܘܗܘܡܥܕ ܂ ܟܠܟ ܝܠܬܝܟܘܗܡܕ
ܢܐܗܦ ܕܚܠܗ ܘܚܠܝ ܬܚܕܢܥܕ ܟܘܗܘܡܚܟ ܚܝܗܘܗܕ ܘܝܬܬܝܘ܀ ܟܕ
ܚܕ ܗܗܘܝܠܐܗܦ ܚܘܢܢܐ ܚܡܚܘܗܝܬ ܟܐܘܩܕ܂ ܐܝܢܐ ܕܝܢܡ ܗܘܗ
ܘܗܘܝܗ..

APPENDIX.

IT is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY RE-MARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.*

<div align="right">D. T. STODDARD.</div>

Oroomiah, Persia, May, 1855.

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* See note at the end of this Appendix.　　　　COMM. OF PUBL.

VERBS INFLECTED LIKE ܩܰܕܶܡ, 1ST CLASS.

ܕܘܼܕ { to come to nought, fade away (as stars before the sun).

ܬܘܼܚ { to reduce to ruins, to become a ruin.

ܚܠܶܢ { to reduce to pulp, become pulp.

{ to reduce to pulp. See ܚܠܶܢ.

ܚܕܿܡ to abrade.

ܚܟܶܡ { to be courageous, to assail. 1 & 2.

ܚܡܶܣ { to cave in, as a roof of earth (also causative).

ܚܕܶܣ to be quiet, to be faint.

ܚܠܶܒ to split (tr. and intr.).

ܚܠܩ to prick, to pierce.

ܚܕܿܥ to starve (intr.).

ܚܠܶܡ to make to squint, to squint.

ܚܕܿܪ { to stop one's mouth (intr.), to become silent.

ܚܕܿܡ { to slip out of place, to discharge a gun, to tear.

ܘܬܡ to cement (cracked vessels).

ܟܡܶܣ to suck in (as a leech).

ܘܕܟ to floor (an antagonist).

ܢܥܙ to blow.

ܣܘܿܩ { equivalent to ܣܕܘܿܩ. See p. 81.

ܥܠܶܟ to split (tr. and intr.).

ܣܥܟܕ to invert.

ܩܕܿܣ to fade, bleach (intr.).

ܣܩܶܕ { equivalent to ܡܣܩܶܕ. See p. 82.

ܩܦܶܕ { to stick, adhere. Like ܩܦܪ, p. 71.

VERBS INFLECTED LIKE ܩܰܕܶܡ, 2ND CLASS.

ܟܡܶܕ to hiccup.

ܡܓܶܣ to touch, feel of.

ܕܟܶܕ { equivalent to ܕܟܿܕ. See p. 80.

ܡܓܶܣ { equivalent to ܡܓܶܣ. See p. 82.

ܛܟܶܪ to be still.

ܢܥܡ { to make damp, be damp. See ܢܡܥܟ.

ܚܩܶܕ to incite (to a contest).

ܚܘܘ { equivalent to ܚܘܚ. See p. 81.

ܩܦܕ to saddle.

ܕܟܶܕ to go on foot.

ܣܣܶܩ to reprove.

ܥܡܶܕ { to forsake (as a bird forsakes her nest).

ܟܬ to be courageous.

ܩܚܘ { to make clean, become clean.

VERBS INFLECTED LIKE ܩܲܪܒ, p. 64.

ܡܲܠܝܼ to fill to the brim.

ܪܓܼܫ to perceive (by the eye).

ܓܲܪܓ { to snap, make to roll (as a marble).

ܕܲܚܩ { to thrust. See ܐ̄ܣܚܦ, p. 51.

ܡܲܣܝܼܟ to dissolve (tr.).

ܩܵܦ to stand on end (as the hair).

ܝܼܪܲܩ to be or become green.

ܕܵܪܟ to roost.

ܬܵܒ { to repent. See ܐ̄ܗܘܬ, p. 59.

LIKE ܝܵܬܒ, p. 66.

ܕܥܸܟ to go out, be extinguished.

VERBS INFLECTED LIKE ܟܲܪܟ, p. 69.

ܟܲܡܬ to indent, make a depression.

ܣܲܪܥ to castrate.

ܢܲܗܡ to groan.

ܥܩܲܪ { to be rooted out; when of 2nd class, to root out.

ܥܕܲܦ to bound back (as a ball).

ܥܲܪܩ to stray, run away.

VERBS INFLECTED LIKE ܙܥܘܥ, p. 80.

ܦܲܪܟܸܟ to benumb, be benumbed.

ܬܲܠܬܸܡ to chew.

ܬܲܡܪܸܕ { to fix immovably (as a nail), to be fixed.

ܟܲܕܟܸܕ { to make small, to make round, to become small or round.

ܟܲܡܬܸܣ { to cause to cave in (as a mine), to cave in.

ܕܲܥܪܸܣ to trample.

ܕܲܩܕܸܩ { to incite; to mortify (as a diseased part).

ܡܲܓܥܸܕ { to make to hesitate, to hesitate.

ܪܥܸܘ to be pleased or gratified.

ܙܲܪܦܸܛ to button, be buttoned.

ܕܲܠܸܚ to make or become muddy.

ܫܲܥܫܸܥ { equivalent to ܣܘܣܘ. See p. 81.

ܢܲܒܚ to bark, to croak.

ܓܲܣܡ to embolden, be bold.

ܨܲܪܘ { to tear (cloth) (tr. and intr.).

ܓܲܚܟ to laugh immoderately.

ܘܒܡܟܕ to dazzle.

ܘܕܘܣ { to put out (leaves); to break out (as sores).

ܘܕܘܡܕ to spill (tr. and intr.).

ܣܚܣܝ { to dig into, to pick the teeth.

ܣܕܬܟ { to mix up in confusion, be mixed.

ܒܠܝܟܕ { to tick (as a clock), to ring (as metals). Also used in a causative sense.

ܒܠܕܬܟ { to mix up, etc., as ܣܕܬܟ.

ܚܠܬܣ { to beat with a switch, to smart (as if from such a blow).

ܚܠܚܕ to pant from heat, to sob.

ܚܢܝܟܕ to be curved or bent.

ܚܢܝܟܕ to clank (as chains).

ܚܩܙ to make a hedge.

ܚܕܚܓ to tickle, be tickled.

ܚܕܩ { to interweave, be interwoven.

ܟܠܠܟܕ to lick up.

ܟܡܟܒ { to loosen (as a pin in its socket) (tr. and intr.).

ܟܡܟܡ to trample down.

ܡܣܟܡܕ to make firm, confirm.

ܡܒܘܕ to gather (as pus).

ܡܚܕܣܡ { to reconcile, unite in friendship.

ܡܕܣܝܟ to be a wanderer.

ܡܕܟܨ to prick up (the ears).

ܚܡܝܣ to make to pant, to pant.

ܝܡܒܝܒ { to make damp, become damp.

ܦܚܕܒ { to graft, to be or become grafted.

ܦܕܒܕ { to dam up and swell (as water).

ܦܡܪܩܝ { to breathe hard (through the nose).

ܦܕܚ to wedge in, be wedged.

ܦܕܩܚܕ to snort.

ܦܕܥܝ { to be or become consolidated.

ܦܕܥܡ to pave (with stone, etc.).

ܚܝܣܘ { to cause fair weather, to become fair.

ܚܣܠܣ to have darting pains.

ܚܢܘܕ { to place upright, to stand upright.

ܩܣܠܛܣ to cackle.

ܡܝܟܕ { to arch, bow down (with age) (tr. and intr.).

ܡܕܡܣ { to reduce to powder, be reduced to powder.

ܡܕܡܝܟ to have colic.

ܕܣܕܬ to heave with emotion.

ܕܚܪܚ to shiver with cold.

ܚܡܣܣ { to make musty, become musty.

ܚܚܩܙ { to beautify, become beautiful.

ܚܕܬܝܟ to beat with a switch.

ܚܕܡܟܩ to crack (as an egg) (intr.).

ܚܕܟܢܝܟ to sag, hang down.

ܐܠܚܡܡ { to shrink up, wrinkle (tr. and intr.)

ܐܠܚܣܡ = ܚܣܡܣ.

ܐܠܚܕܚܣ { to be boiled to pieces, fall to pieces.

VERBS INFLECTED LIKE ܩܕܡ, p. 86.

ܬܡܗ to be bold, to dare.

ܚܕܬ { to advance (in age and stature).

ܟܕܢ = ܟܕܢ to starve.

ܘܕܥ to be affected or moved.

ܚܡܚܠ to soil, be soiled.

ܚܕܡ { to snap (as a board when broken). See ܚܕܡ, p. 86.

ܫܠܠ to run mad.

VERBS INFLECTED LIKE ܩܘܡ, p. 86.

ܩܘܕ = ܩܘܕ, See p. 86.   ܩܘܡ to howl, as ܘܘܥ, p. 86.

[*Note.*—To Mr. Stoddard's acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, typecutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.

COMM. OF PUBL.]

CORRECTIONS.

Page   5, lines 21–22, *for* modern language, *read* written character.

"   7, "   6, *for* SCRIPTURE TRACTS " SCRIPTURE FACTS.

" 12, " 15, " pp. 10, 11   " p. 13, Note 3.

"   "   " 17, " ܥܪ̈ܕܝܟ   " ܥܪ̈ܕܝܟ.

"   " last line, " ܚܕܐ   " ܚܕܐܐ.*

" 13, line 1, " ܐܠܥܘܐܠ   " ܐܠܥܘܐܠ.

" 17, "   9, " ܩܡܡܠ   " ܩܡܡܠ.

"   "   " 13, " ܟܚܕܐ   " ܟܚܕܐ.

" 18, "   8, " ܡܕܢܠܟ   " ܡܕܢܠܟ.

"   "   " 15, " ܡܘܕܝܟ   " ܡܘܕܝܐܟ.

" 21, "   1, " ܫܬ   " ܫܬ.

" 23, " 14, " ܐܠܣܘܐ   " ܐܠܣܘܐ.

" 24, lines 20–21, *for* what to me,   " what may be, etc.

"   " line 23, *place a period after* what.

"   "   " 28, *for* that may,   *read* that may be.

" 25, "   6, " ܒ   " ܒ.

"   "   " 10, " ܗ   " ܗ.

" 27, " 11, " ܟܢܢܠܣ   " ܟܢܢܠܣ.

" 29, " 24, " ܒܠܐܡܠ   " ܒܠܐܡܠ.

" 32, " 12, " wētā   " wēta.

" 35, " 3, 4, " ܚܩܕܡܠ, ܠܩܚܕܡܠ *read* ܐܠܩܚܕܡܠ, ܠܩܚܕܡܠ.

" 39, " 17, " ܐܩܒ   *read*   ܐܩܒ.

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* The vowel ⸱⸱ should never be placed on final ܐ, and wherever printed thus in the Grammar, it must be understood to be a slip, and the ⸱⸱ must be placed on the preceding consonant.

Page 39, line 22, *for* coming before *read* coming upon.

" 48, " 19, " ܬ̈ܕܘ " ܬ̇ܕܘ .*

" 49, " 20, " ܦ̈ܐܟ , p. 63, " ܝܟܚ p. 66.

" 50, " 5, " to string, as peppers, *read* to sting (as pepper
                                        does the mouth).

" 54, " 25, " may replied, *read* may be replied.

" 55, " 16, " ܗ̇ܘܒ " ܗܘܒ .

" " " 22, *erase the comma after* as well as ‾̈ .

" 58, " 15, *for* ܟ̈ܟܚ *read* ܟ̣ܚܟ .

" 61, " 15, " 2ܘ " 2ܘ .

" 63, " 20, " ܦ̈ܐܟ " ܦ̇ܐܟ .

" 64, " 19, " " " "

" " *near the bottom, after* ܪ̈ܒܡ , *insert* ܟ̈ܕܬ to be worth.

" 67, line 1, *for* ܟ̈ܟܚ *read* ܟ̈ܚܟ .

" 75, " 7, " ܙܡܐܕܒ " ܙܡܐܕܒ .

" " " 16, " ܙܢܐܦܕܒ " ܙܢܦܕܒ .

" 76, near the middle, *for* ܙܡܟܚܕ *read* ܙܟܚܟܕ .

" 78, line 3, *for* ܙܐܟ " ܙܐܟ .

" " " 7, " ܒ̇ܘܚ " ܒ̇ܘܚ .

" 79, " 26, " ܙܡܘܘܗ " ܙܡܘܘܗ .

" 81, " 18, " ܘܬܘ " ܘܬܘ .

" " last line but one, *for* ܟܚܚܚ *read* ܟܚܚܚ .

" 82, line 16, *for* ܡܚܟܚ " ܡܚܟܚ .

" 83, " 3, " ܟܕܬܚ " ܟܕܬܚ .

" " " 20, " ܗܡܬܚ " ܗܡܬܚ .

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* In a number of cases ܒ appears without its point, it having been broken
off, probably, in printing. This, however, is of little consequence, unless it
lead to a confusion of ܦ and ܒ . The former seems always to have its point.

Page 84, line 6, *for* ܡܟܬܕ̈ *read* ܡܿܟܬܕ̈ .

"   85, "   22,   " ܩܕܡܥܕܡ " ܩܿܕܡܥܕܡ .

"   86, "   4,   " ܗܘܘܤܠ " ܗܿܘܘܤܠ .

"   "   " 11,   " ܡܚܕܿܟ " ܡܚܕܿܟ .

"   "   last line, " ܩܿܕܘܡܟ " ܩܿܕܘܡܟ .

"   " at the bottom, add to the list of verbs:

ܘܿܣܠ to howl.

ܟܡܟܕ { to howl; also, as used in Koordistan, to glitter.

"   88, first line, *for* ܒܓܿܠ *read* ܒܿܚܠ .

"   " line 17, " The future,   "   The 1st pers. future.